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THE FOURTH GOSPEL.

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THE boy who killed the bird, and cut it in pieces, to find where the song came from, is not a bad representation of the way in which the Fourth Gospel has been handled to discover the secret of its power. Ever since it came into possession of the Christian Church, it has nourished the faith and piety of the loftiest and the lowliest minds, such as Origen, Augustine, and Schleiermacher, among thinkers and theologians, and the great company of spiritualized Christian believers who have found here an open way to the heart of God. The question, "Who wrote the Fourth Gospel?" — if you mean by that who held the pen that formed the letters and words, — is a question of very inferior moment to any one whose spiritual vision has been clarified by it; for to him there is only One who could have inspired it, even he whose interior life is there commemorated and most fragrantly set forth.

The critics we conceive are perfectly right in supposing that the Fourth Gospel must some way be got rid of before Christ can be brought down to the common level of our human nature. The other books must be reconstructed, but this must in the main be expunged. The process through which modern criticism of a certain school has come to its conclusions, and finally ruled it out entirely, is exceedingly in-

structive. It is not so much a question of history as a question of philosophy ; and, if it had not been the latter, we doubt if it would have been a question of history at all.

As early as 1793, and between that date and 1812, the claims of the Fourth Gospel were contested by German critics on the ground of alleged diversities between this Gospel and the other three, and the assumed coincidence between the Johannine theology and that of Philo. These critics were mainly Eckermann (1793), Vogel (1801), Herst (1803), Ballenstedt (1812). The assaults of these critics, however, were not extensively heeded, and did very little to disturb the traditional opinions, for the reason that they were made from internal grounds, and did not touch the historical evidence. But, in 1820, Bertschneider published his "*Probabilia*," in which the historical evidence is also assailed. According to him, the author of this Gospel belongs to the first half of the second century, and wrote it with a dogmatic purpose ; namely, to propagate the metaphysical doctrine of the deity of Christ. At that time, however, these arguments obtained no currency. The school of Schleiermacher was in the ascendant, and they had a warm partiality for the Gospel of John. Bertschneider was answered by Calmberg (1822), by Hemsen (1823), and by Crome (1824) ; and the only change which the whole discussion produced was a new value placed upon the Fourth Gospel, and its pre-eminence above the other three. Bertschneider himself retracted his doubts.

But the critical philosophy was becoming fashionable in Germany, and was destined to give birth to a new school of Biblical criticism. Not to dwell here on its rise and development, it is enough to say that it culminated in Hegel ; and though Hegel declared that "only one man understood him, and he did n't," it is easy enough to see how he shaped the understandings of the men who ruled with sovereign sway in the department of rationalistic theology, and who originated its style and method of Biblical criticism. His philosophy became the very life and soul of the Tübingen school : it ruled and determined its whole estimate of the nature of Christianity, the integrity of its records, the possibility of

miracles, and the entire course of its development in history. The man who stands at the head of this school is Ferdinand Christian Baur. He is an ardent and devoted Hegelian ; and, whether as critic or historian, he only sees Hegelian ideas regnant in the whole course of religious development. In two of his works, he has given an exposition of the Hegelian philosophy as it bears directly and specially upon Christianity, fortunately in the uncolored and icy clearness by which his style is distinguished.

"The Absolute Being," says Hegel, is simply all that is. God would not be God without the world and humanity. He is such only by a living process, by eternally becoming ; by perpetually evolving himself into phenomena, and returning back from phenomena into himself. A God abstract, and without nature and humanity, is not conceivable. If you ask where then was God before nature and man were created, Hegel would answer, there was no such ante-mundane epoch. God from eternity has been creative, and to all eternity will be in endless series. Without man, he has no consciousness, no knowledge of himself ; for consciousness pertains only to finite existence. God is always becoming man, and this is his egress out of himself into the finite. Man is always becoming God, and this is his regress back into the infinite. This is the life-process of God, the great current of being as it goes round and round in its everlasting sweep ; the ocean tide of eternal spirit as it always sets from the poles to the tropics, and back again from the tropics to the poles. In its egress towards the finite, it first comes to self-consciousness in man ; and, in its egress, it sweeps man back into the unconscious Infinite. This great whole, which is the absolute One becoming many, and receding into the One again, is thus ever begetting children, and seeing itself and knowing itself in their consciousness as in a mirror, and then in its ebb-tide breaking the mirrors and dissolving them in the primal and infinite being. The absolute, however, is only real ; the finite, the manifold, the phenomenal, is apparent, illusive, and negative. "The world indeed is, because God, without the world, cannot eternally be as God ; but God is ever

the Creator only of worlds rising and vanishing in an endless train.” *

Hegel not only accepts all the doctrines of Orthodox Christianity, but takes them up into his system relieved of all partiality and inconsistency, and justified to the philosophic mind. The Trinity, the Atonement, the Supreme Divinity of Christ, his death as the atoning sacrifice, his resurrection and ascension,— all these are essential doctrines of Hegelianism, not merely re-affirmed, but shown in their wide relations and vast significance. These grand essential doctrines of Christianity are explicated in this wise :—

There are three distinctions in the Godhead,— the Father, the Son, and the Holy Spirit. God, as the Father, is conceived in thought as subsisting in his own eternity, uncreating and unrevealed. God, as the Son, finites himself, becomes creative, differences himself from himself, thus passes into self-consciousness in humanity and nature, and becomes the God-man. God, as the Holy Spirit, dwells in man, makes man conscious of God, in which consists the essence of all religion, and thence returns back into itself. In this ebb-tide of the Divinity, the finite ceases, all difference is abolished ; and this is the atonement. These are the three moments of the Hegelian Trinity : God in himself is the first person ; as he differences himself from himself, and becomes God-man, he is the second person ; as he abolishes the difference, and passes back into himself, he is the third.

The essential Godhead of Christ has a most important place in the system. Schelling and Hegel both affirm this in most unqualified terms. They even look down from their transcendent height, not only upon the poor vulgar unbelief that cannot see the God-man in the Saviour of the world ; but also upon the faith of the Church, that only sees him partially and dimly, and not in the wider and more transparent atmo-

* Baur, *Christlike Gnosis*, p. 707.

“ God in all spirits contemplates himself, the totality of finite spirits being the self-conscious reflex of the Divine nature opening down and glassing itself in them. God in this sense is all in all. This alone is the true conception of the immanence of God in the world.” — *Ib.* p. 706.

sphere of philosophy. There are three moments or degrees of apprehension, says Hegel, through which we rise to an adequate conception and knowledge of Christ. To the outside unbeliever, whose apprehensions are only carnal, Christ appears as a mere man, as simply a martyr for the truth, like Socrates. But faith rises higher than this. Faith sees in Christ the God-man. And this is the second "moment" or stage of apprehension. But faith clings to the outward fact, to the mere historic phenomena, and is not yet released from the limitations of sense. This release is vouchsafed to philosophy. By this we are bound no longer to a fact away in the past, but rise into the realm of ideas where faith sublimes into knowledge. When we come to this height, we have done with the historic and personal Christ, and ascend into the region of truth universal. The Christ is no longer an individual, but humanity in the aggregate through all climes and ages. The God-man is not one man, but all men ever and everywhere. It was necessary that the truth of the incarnation should be brought down to the senses of men as it was in the individual Christ of past history, that faith might grasp it and hold it; but, that done, philosophy comes along and releases the truth of its husks and wrappings, and makes it universal. What was first supposed to belong to the Christ of Palestine is made over to the whole race. Henceforth we know that God becomes man, not once for all, but ever in an infinite series down the endless line of generations. Thus unbelief is turned into faith, and faith sublimes into the Gnosis in the lofty realm of universal ideas.

In construing the doctrine of the Atonement, the death of Christ is the essential point on which everything is made to turn. For the prime work of the Atonement is to abolish death; that is, to do away with the finite: in Hegelian phrase, it is "the negation of a negation." In the death of Christ, death itself is abolished; for the finite vanishes, and so God returns back into himself. In becoming man, there was the egress of the infinite into difference: in the death of Christ, the God-man, there was the vanishing of difference, and therefore the regress of the infinite back into itself. It is the

means by which humanity is "stripped off," and God dies into himself, and is pure spirit again.* Here, too, there are the same three moments or grades of apprehending the Atonement as of the Trinity. Unbelievers see nothing in Christ but the death of a common martyr. Faith looks to Calvary, sees an expiring God, veils her face, and adores. Philosophy is released from the limitations of place and person, sees in the death of all nature and all humanity only the finite peeling off, and God dying back into himself; "atoning himself with himself," and returning to his own infinitude. From a doctrine of faith the Atonement sublimes into knowledge, becomes a universal truth, freed from all sensual envelopes in the upper region of serene ideas. "Hence the Gnosis finds a type for itself that God is triune, and the significance of history is that it is the history of God himself. Sensuous certainty goes over into spiritual consciousness."

The sinless purity of the Christ is also a postulate of the Hegelian philosophy. Faith affirms this of an individual in past history. Philosophy frees it from all local and sensuous personality. Sin adheres to persons only, but the race is sinless. The individual Christ was imperfect and sinful; but the real God-man, which is humanity in its solidarity and its never-ending series, is without spot or pollution. The sublime morality of the gospel, which demands self-denial and self-sacrifice, even to the giving-up of all personal life, is also re-affirmed by the new philosophy in its loftier significance. For the more we die to ourselves, and renounce our individuality, the more completely do we die back into God, and return to the infinite on the ebb-tide of the Divinity. The resurrection and ascension of Christ are in like manner delivered from their historic frame-work, no longer involved in the doubts and uncertainties of documentary evidence, but lifted up into the realm of universal ideas. For it is not the Christ of Palestine, but universal humanity, that lives again, and

* An sich Got und todt,—diese vermittlung, wodurch das Menschlike abgestreift wird, anderseits das an sich Seyende zu sich zurukkommt, und so erst der Geist ist.

Christlike Gnosis p. 695.

ascends to heaven. From the negation of its phenomenal life, a higher spiritual life is ever evolved, and it is always through death that the universal God-man rises and re-ascends out of difference to oneness with himself.

There was one thing which Hegel left in doubt,—the doctrine of a personal immortality. There could be no question, however, as to how his system could develop in this direction. His trinity is that of Brahmanism reproduced in its essential features. Brahma is the Infinite, abstractly conceived, one and undistinguished. Vishnu is Brahma brought forth to view, and concrete in the most perfect form, which is the human. Siva is both the limitation of all being, and its death or return into its primal unity. This is the trinity of the Hindus,—God in his unending life-process through its circle round and round.* On its ebb-tide man is lost in the infinite, and his personal existence extinguished. All difference, multiplicity, and self-consciousness are abolished to be reproduced again.†

The disciples of Hegel were not slow to see that the Christian doctrine of immortality must also be released from the shell of personality, and exhale into the upper region of serene ideas. To look for a personal existence beyond death, or to aspire thereto, is the dictate of selfishness, and argues a want

* Hegel's "Philosophy of Religion," vol. I. p. 299, quoted and commented upon by Baur, *Dreieinigkeit*, vol. I. pp. 8-12.

† So long as I know myself as a special existence, as an independent personality, so long belong I to the world of illusion, and am far from God. Only when I fully forego myself, not merely my sinful thought and feeling, my self-seeking and my own will, but myself as independent existence generally; when I for myself fully am nothing more, and no special personal existence will bare; when all my inclination, all feeling of pain and pleasure, all work and all thought, except pure and sheer unity, I absolutely forego; when I my spiritual personality slay, and only the One is, and all difference is not, and I am not, but only Brahma is,—so have I the point reached when I can say "*I am Brahma.*" In this state, however, Brahma is not drawn down into the Ego; but the Ego is rapt into Brahma, as the water-drop is one with the sea. The Indian Pantheism is not self-deifying, but self-destroying.

Wuttke's *Geschichte des Heidentums*, pp. 324-5.

of self-renunciation. All personal existence is corrupt and sinful: this is strained out of us by death, through which we return to the unconscious infinite. Personally we die, and our consciousness goes out; but our qualities survive to be reproduced in the everlasting flux and reflux of the Infinite Spirit: and this is the Christian immortality defecated and sublimed by philosophy.

The existence of an angel-world, or of any world of individual, personal beings, above the plane of this present natural life, becomes a chimera of the human brain. Nature discharges man from her keeping through the gateway of death, not into some supernatural sphere where his individuality is both preserved and intensified, but he is washed on the return tide back into the infinite Spirit with which he is really identical, and from which his separation was only docetic and illusive. His only personal immortality, or life after death, is here on the earth, in his works, in the memory of mankind, in the spirit which he leaves behind him to be diffused over the earth. "Grass," says Meyen, "is already growing over the grave of Daub: is he therefore dead for his friends and for the world? His works, and hence also his spirit, live. Many winter storms have already swept over the grave of Hegel and of Goethe, but does not their spirit still live amongst us? It is as Christ said, — 'Where two of you are met together, there am I in the midst of you.' Thus each continues to live according to his works."

In this way Christianity cuts clear of all its historical relations, and floats in the upper regions without touching the ground. We can say now that the historical Christ never existed, except in mythology; and if all the documents of the two testaments should turn out to be fabulous, without even the smallest element of fact to date from, it is all the same with the disciples of the new Gnosis. The use of these works, in the process of opinion, was simply provisional. They served as the body and cuticle of great truths in that stage of the world which needed them, till the times became ripe for setting them free. Mythology, for this purpose, was as good as history, till philosophy could strip away the transient, which

was the sensuous form and covering, and eliminate the permanent into its pure spirituality. One of the Hegelian disciples calls this "The spiritual kingdom of the Idea."

One step farther in the process of the new Gnosis must be carefully noted and described. It will be seen at once that it has no place for final causes. The final cause of an action is simply its moral motive, and implies the intelligent adaptation of means to ends. The final cause of God in the creation is his benevolent purpose, manifest in what Paley calls "contrivance," or the wise concentration of instrumentalities and agencies for working out beneficent results. Take up a watch, and examine its system of springs and wheels, adjusted and delicately contrived all to one end, — to move the hands on the plate and make them keep time exactly ; and we exclaim at once, "What proof of design, and hence of a designer of wonderful intelligence and skill !" Look into a human eye, and the concentration of means to ends is more marvelous yet. Or look away to nature's grander ongoing ; the poise, for instance, of the earth in its orbit, and the angle which the equator makes with the ecliptic, so exact as to produce the alternations of even and morn and spring and summer. Natural religion, so called, had argued from the endless marks of design to intelligent mind and purpose envisaged in the universe. But design involves the idea of consciousness, and consciousness from the first person of the Hegelian trinity is absolutely excluded. The infinite Spirit only comes to self-consciousness within the realm of the finite, in the second person of the Hegelian trinity. In plainer English, he arrives at self-consciousness only in man. Therefore on the farther side, beyond the finite and within the realm of the infinite, there are no intelligent motives. Behind phenomena, there are not, and cannot be, any final causes. "The ever-streaming immanence of spirit in matter" comes down without conscious purpose till it finds its incarnation on the plane of natural existence, and there comes to a knowledge of itself.

The bearing of all this on the question of miracles is not to be mistaken. The Christian idea of nature is that its forms are the types of divine thought, and its ongoing the execu-

tion of a divine volition. The leading events of the Gospel history only bring out the same idea in broader and more open sunlight. The miracles of the New Testament, as most Christians believe, are one with the great miracle of nature ; but they declare in articulate speech a conscious purpose on the part of God and a world of intelligent causes which nature only declares in majestic silence. They necessitate the conception of a supreme order of the universe, and an Ordainer who lives above it and within it ; not streaming unconsciously through it, but making it the means to an end in all possible adaptations, and giving it a moral and educative power in the elevation of the human race. They are credible on the theory, which Pantheism must needs reject, that the universe is more than one story high ; that above the flats of nature, and the beings that swarm over them, are other tiers of existence ; that the higher subordinate the lower, and bend them to a divine purpose and end, and make the earth a seminary for the skies. In any system which excludes final causes, the events of the New Testament, that make up the frame of its history, are not merely incredible, but a blank impossibility.

It is a singular fact, and may overcome some of our readers with a special wonder, that Hegel not only lived and died in the most fragrant odors of Orthodoxy, but was hailed as its champion, for which the ages had waited to place it on an impregnable foundation. A Christianity from which a personal Christ, a personal Deity, and a personal immortality, had all been discharged, was still preached from Orthodox pulpits, and kept on under its old forms, rituals, and sacred names, and was placed now, it was thought, above the assaults of its infidel foes. It was now a city set upon a hill ; a fortress too high up to be stormed, or to be reached by vulgar weapons. It was some time before it was discovered, on a near approach, that the ordnance was all wooden, though painted in exact imitation of the old guns that had been taken down ; and that, when you entered through the gates, you found the city evacuated, all its armies and peoples gone, all its stores of provision removed, its streets as silent as a graveyard, your

voice echoing back from deserted habitations, and your footfall ringing hollow among the tombs.

The discovery, however, was sure to come. The Hegelians of the "extreme left" were not slow in pushing this philosophy to its ultimate and logical results. It determined into its inevitable and congenial Christology in the hands of Baur and Strauss, two of the most able professors of the Tübingen school. They came to the New Testament with the foregone conclusion that supernatural appearances are impossible, and therefore, as a rule of criticism, angels, miracles, voices from heaven, wherever they occur, are *ipso-facto* evidences of unreliability. They are to be accounted for on the pre-assumption that they never took place.

This of course demands a complete revolution in the whole department of Biblical criticism. The gospel of the New Testament must bend to the new gospel of ideas, and be made conformable therewith. How is this to be done? There are three ways possible:—

First, there is the theory of the Naturalists, so called, already in vogue, and which Paulus had applied to the New-Testament history. He admits a basis of fact around which the supernatural has gathered and nucleated, and which he undertakes to strip away. For instance, the transfiguration of Christ was a dream of the three disciples. They were tired, and fell asleep, and dreamed they saw Moses and Elias, as Jews very naturally would, and in their dream they saw their Master, invested with material splendor, in congruity with their yet carnal conceptions of his kingdom. Suddenly a clap of thunder waked them up; and, in their half-waking condition, they thought it a voice from heaven. Again, the resurrection of Christ was the re-animation of his natural body, which was taken from the cross in a state of swoon, and placed in a cool recess, under favoring conditions for reviving consciousness. And so on. This way of explaining the miracles was followed out with exhaustless ingenuity. It undertook to save the honesty of the New-Testament writers: it could admit the genuineness of the Gospels by affirming the credulity of their authors. But it had had its day, and

was falling into contempt; and the way was open to the Tübingen critics for a new play of hypothesis.

This came next in the *tendency theory* of Baur. This assumes that the primitive Church was divided into hostile camps,—the Jewish converts on one side, and the Gentile converts on the other; that Peter figured at the head of the former, and Paul at the head of the latter; that the split was pronounced and wide, and the controversy sharp and bitter; that it continued with the followers of these two leaders after the leaders themselves had passed away, and ran down past the middle of the second century. The four Gospels, the Acts of the Apostles so called, most of the Epistles which bear Paul's name (he probably wrote only four of them), are productions of this seething controversy. They embody facts which had come down by tradition, but were produced in their present shape long after the apostolic times. The narratives of miraculous events were invented and put forward in the interest of one or the other of these two parties, and so imposed upon the churches along in the second century, and the names of apostles or their companions were assumed for them in order to give them currency and authority. The first two Gospels are "Petrine," the third is "Pauline." The fourth is also Pauline and anti-Jewish. The Book of Acts is a compromise written to bridge over the gulf, and reconcile the parties, and the reconciliation and final fusion was accomplished in the last half of the second century.

Next comes the mythical theory of Strauss, which attempts to expunge still further the nuclei of facts from the Gospel history, and set Christianity afloat in air. A myth differs from legend in that it has no basis of reality. It does not start from a fact which gathers around it assertions of fable. That would make it a legend. It starts from an imagination, or from a congeries of fancies, and, on these, paints the chimeras of the popular mind, and so covers the past with cloudland. After the death of Jesus, there was a general expectation among his followers that he would come again in the clouds of heaven, raise the dead, and judge the world, and raise the saints into Paradise. They thought the time was near.

They lived in the future. They looked and waited. But the generations passed, the fathers fell asleep, and no Christ came. These seething imaginations cooled off and faded away.

Then from the future they very naturally turned round and looked into the past, and that in turn was kindled and became aglow. They did not see there the Messiah who *had* appeared, but the one who had been expected, and who in the popular imagination ought to have come. They found already a series of Jewish conceptions and beliefs, and these readily formed themselves into a nucleus around the person of Jesus. The supposed miracles of the Old Testament reproduce themselves, though with transmutations and new combinations, in the life of the Messiah. About the middle of the second century, and more than a hundred years after Jesus had lived, was the point of time when the Christian communions ceased to look for a new personal coming of their Lord, and so live in the future, but looked back and lived in the past. During all this time the Christian mythology had been forming in the popular imagination. The air was full of it, and it needed only to be condensed and precipitated, and appear in visible and tangible shape ; and this is the work which the authors of the four Gospels and the book of Acts have accomplished. The old Jewish antetypes and wonder-history furnished the molds in which it must inevitably determine and crystallize. Illustrate. The Messiah was to be like Moses, the deliverer of his people. Jesus was the Messiah, and so he must have equaled Moses. Moses wrought miracles : Jesus must have wrought miracles which at least would match his. Moses went up with three men into the mount where a cloud in-folded them, and Moses was rapt in the Divine glory, and came down with his face shining : Jesus therefore must be shown on *his* mount of transfiguration with three disciples. The Messiah was to be the son of David : hence the two genealogies. He must be born in the city of David. Nazareth was not such a city, but Bethlehem was. Hence the story of his miraculous birth there. And so on through three classes of "myth-groups" which involve Jesus from his birth to his ascension.

In his second "*Leben Jesu*," published in 1864, Strauss half abandons some of the positions of his earlier treatise. In the earlier one, he concedes the honesty of the mythologues, who only precipitated and produced the more vague popular imaginations: in his later one, he charges them with intentional deception and imposition. He avails himself, as far as he can, of Baur's "tendency-theory." The first Gospel is "Petrine," the third is "Pauline;" and so in the former are side thrusts at Paul, and in the latter at Peter. How microscopic the vision of German criticism in these matters is, the reader may judge from a single case which we will cite from each side. The writer of the first Gospel reports, in the Parable of the Sower, that an enemy came and sowed tares among the wheat. Here very likely was a sly hit at Paul, the bringer-in of the Gentiles. The writer of the third Gospel omits altogether the words of Jesus addressed to Peter,—"On this rock will I build my Church." Here was a sly hit at Peter. In Mark, however, there are none of these side-thrusts obvious even to a microscopic criticism. And what is the inference from this? Why, the writer was a compromiser, trying to split the difference, and heal the breach!

The main result is, that no such person as the Jesus Christ of the New Testament ever appeared upon this earth. Behind this region of cloud-land, doubtless there was some one, but he is hidden from our sight. About no great man of history is our information so unsufficing as about Jesus. While the image of Socrates, four hundred years earlier, stands out distinct in the clear Hellenic atmosphere, the form of Jesus looks out as scarcely human from the fog of Jewish fantasy and Alexandrian fanaticism.*

What then have we left after the Christ has gone behind the cloud, and disappeared from our sight, and evanished from the field of history? Ideas. These remain. The excellence of Philosophy is in this,—that, while it clears away the personalities as mere scaffolding to the celestial building, the Christianity of universal ideas shines out. From its stand-point

* *Leben Jesu fur Deutsch Volk bearbeitet.* p. 623.

we behold, not persons inaugurating the Christian ages, but the Hegelian trinity, evolving ideas, and coming to self-consciousness, and then retiring into the unconscious All. In this successive evolution and involution, human personalities, whether historic or unhistoric, are the appearing and vanishing ghosts of the scene. Nothing supernatural can be created, for there is no intelligent world but the one we live in now. There is nothing above nature and man but the Unconscious Force which evolves itself in them. There can be no voices from heaven. Heaven and hell exist only in the Christian mythology, not beyond death and the grave, where the Hegelian trinity on its ebb-tide washes all personalities clean out in the Infinite.

Strauss dedicates his last work "To the memory of my dear brother," in a fitting strain which touches the heart. This brother had recently died. "Thou hast manfully endured chronic bodily pain without foreign support, sustained only by what you are and know as a man, and as a member of this world full of spirit and of God: thou hast maintained thy courage and composure under circumstances which might make those who believe the most faint-hearted: thou hast even in such moments, when all hope of life was quenched, never given way to the temptation of deceiving thyself by resting upon a world beyond." Such is Christianity with Christ expunged, such its facts and doctrines exhaled in ideas, and such its hope and consolation in death.

The "*Leben Jesu*" was published in 1835. It cleared the air. A controversy followed which was at first sharp and stormy. A demand was made that the book should be banned and suppressed by law. This Neander steadily and successfully opposed. He had examined the foundations, and knew their strength. A calm, patient, prolonged investigation followed. The widest and most profound scholarship of the age was applied to the sifting of evidence pertaining to the rise of Christianity, and the life of its author. The result is a literature of exceeding richness and permanent value.

We are very apt to get the impression, for a while, that, where there is a great deal of dust and smoke, nothing is to

be seen clearly afterwards. Where learned men have disputed, unlearned men think often there must be hopeless uncertainty. They do not remember, that, when learned men dispute with theories predetermined, their disputes are only the airy dance of hypotheses, and that the verdict of the common understanding is better than theirs. That the hermeneutics of the Tübingen school are a dance of this sort is shown by the constant shifting of its positions and its mutually destructive theories. There was a pre-determination to make Christianity serve as a mold of Pantheism with its nomenclature and ritual unchanged. Strauss was the pupil of Baur. But Baur lived not only to involve himself in inconsistencies, but to shatter the mythical theory of his pupil. The later editions of the first "*Leben Jesu*" of Strauss retracted the theory of the first about the fourth Gospel. Afterwards he retracted his retraction, and in his last work he changes his entire position under the damaging criticism of his master. His tone now sinks, and becomes coarse and bitter. His first work treated the evangelists reverently as honest men. His last makes them conscious forgers and impostors; and to the Christ of the fourth Gospel he applies language which we should be sorry to translate.

James Martineau says one cannot read many pages in a book of German metaphysics without feeling that he is a fool. He begins to doubt whether he knows anything, or whether anybody else does. A preacher who comes into his pulpit from the clouds which these writers raise about them, and the darkness which rays out of them, hints mysteriously that modern discovery has damaged all the old foundations; that he could tell considerable if it were worth while; and that common people held their faith through the reticence of the knowing ones. Science holds the balance between theism and atheism, and presently will inform an anxious world which side has kicked the beam.

Meanwhile, as the dust of the controversy clears off, the calm wisdom of Neander, who saw what the result must be, becomes apparent. No one went into it with a spirit more

sweet and beautiful than his. To his name must be added a list long and illustrious, to enumerate which would be to suggest works of learning and scholarship, the most profound and reverent of this age or any other, especially in the departments of Christian history and evidence. Never was it more signally shown how great is the service of doubt and denial in rendering faith and affirmation clear, pronounced, and intelligent. Not only the sand was cleared away, disclosing the old foundations more deeply and broadly, but new facts were brought to light, and new fields discovered, running down like sunny glades through opening mist to the majestic Personality which the Christian ages date from. The result is, that by the verdict of the best scholarship of modern times not predetermined into pantheism, no facts of equal antiquity, judged by the reasonable rules of historical evidence, stand out in surer prominence than the fundamental facts of the New-Testament narratives; no heights of history thus remote lie on the horizon in mellower sunlight or clearer outline. Among the names in this great debate of half a century, whether disclosing the external ground of Christianity, or its divine contents, are, along with that of Neander, Ullmann, Dorner, Tholük, Schaff, Nitzsch, Rothe, Julius Müller, Giesler, Olshausen, Jacobi, Hengstenburg, Bleek, Thiersch, Bunsen, and Tischendorf.

It is not in our plan to write a book of Christian evidences, but to evolve the contents of the fourth Gospel, which, rationally apprehended, are, as we conceive, their own evidence, and prove Christianity itself a gift direct from above, and not a human discovery. But our exposition would not be at all satisfactory, especially after past discussions and denials, if we left out of the account the historical ground of the fourth Gospel, or left it to be suspected that this ground had been shaken or seriously disturbed. We shall see that this has not been the case. Indeed it is very difficult to make a sharp line of division between external and internal evidence, and show where one shades off into the other; as much as it is to tell where the soul and body are joined and interlaced.

Brought home to us in their divine glory and all-reconciling power, the essential truths of the fourth Gospel imply and necessitate the form and covering in which they appear ; or, conversely beginning with their historic basis, the evidence grows and brightens all the way inward to the central light which shines out, encircles, and irradiates the whole.

ELLEN'S ADIEU.

BY R. F. FULLER.

ELLEN was crowned affection's queen,
With cheek of roses, smiles of light,
An eye as blue as heaven serene,
An open forehead full and white.

In unpretending beauty's power,
Her sway its willing subjects drew ;
And, till its culminating hour,
How fair she was we never knew.

'T was when she sickened, and we saw
A light of heaven in her eye,
Her cheek with roses blooming for
The bowers of immortality.

The year is fairest in the fall,
The day in gorgeous sunset dyes ;
And she most beautiful of all
Was when she vanished in the skies.

That hour is printed in my heart,
When in the eyes' soft halo shone
Her spirit, ready to depart :
I came next morn, and she was gone.

Among the fairest forms we see,
That make earth beautiful, she slept :
On fairest immortality
She rose with rapture while we wept.

RICHARD F. FULLER.

THE following communication has a special interest as being written and sent to us just before the death of its lamented author. It was very little elaborated, but the spontaneous effusion of his mind and heart, and for that reason reflects more perfectly his devout and cheerful spirit. At the same time was sent to us the tender tribute to the memory of his sister Ellen which appears on the previous page. It would almost seem that he had some unconscious foregleams of the higher light in which he is now walking with the loved ones who have gone before to welcome him.

Richard F. Fuller was a younger brother of Margaret Ossoli, of Arthur B. Fuller, who fell at Fredericksburg, and of Mrs. E. R. Channing, whom he commemorates in the lines referred to. He was a well-read lawyer, with successful practice, and a Christian of very positive and earnest faith and beautiful life. Some years ago he joined the Christian connection, because there he found freedom from the bondage of human creeds, without any casting-away of the light and easy yoke of Jesus Christ, to whom he gave fervent and supreme allegiance. He was an active member of that Christian body ; and, while fellowshiping Christians of every name with great cordiality, he enlisted with a zeal that burned ever warmer and clearer in the enterprises of his own denomination, with whom his influence became important and widely extended. His heart was a fountain of overflowing kindness and generosity ; one of the best of neighbors and truest of friends. He was a scholar of more than usual attainments, and of a wide range of reading. He wrote with ease and rapidity ; and, though he had not the highest inspirations of the poet, his verses had often a singular sweetness, delicacy, and tenderness. He was a frequent contributor to these pages, and a note from his sick bed — probably the last which he wrote — expressed a warm appreciation of our work. He died suddenly, in the full bloom of his powers, leaving all of us, who knew him, to grieve deeply that the cheery light of his countenance is no longer to fall upon our daily path.

We print his communication as a "Sermon," — a title which he would have disclaimed himself. But walking in light now among the immortals, the words seem prophetic, and, as it were, preach to us from the higher abodes.

WALK IN THE LIGHT.
A SERMON. BY R. F. FULLER.

"But if we walk in the light as he is in the light, we have fellowship with one another ; and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 JOHN i. 7.

This is certainly a welcome injunction. We allege that we would gladly obey, if it were practicable. Give us the sunshine, and we will walk in it. We love it, from its rosy morn and cloudless noon to the sweet hour of eve. Give it to us and we will walk in it. But how when the clouds scowl down upon us, when the mists wrap us round, when the thick night can be felt with its rayless gloom,—is it kind then to bid us walk in the light, when we have no means to overcome the darkness ? Walk in the light ! Fain we would indeed ; but our steps take hold on death and tread in the dark valley. Shine on us, celestial beam, and we will gladly walk in thy brightness.

Thus we decline the heavenly invitation to walk in the light : thus we disown the duty and renounce the privilege.

Our plea is disability ; but is our plea a sound one ? In Egyptian darkness, the Israelites had light in their dwellings ; and while the mists of earth infold us, and the night-glooms brood about us, and while we pass through the valley of the shadow of death, cannot we walk in the light ? If we cannot, we must be then and there forsaken of God ; for God is light, and in him is no darkness at all.

The first characteristic of light is cheerfulness. Gloom and despondency are dispelled by a radiant spring morning, when the bird songs are bursting with gladness, and the dew is laughing on the green grass, and the sportive breezes are caressing the foliage, and fain to play with the locks and fondle the cheek. The cheer of this light shames our melancholy, and we smile, or else we hide away from it. Now the injunction to walk in the light implies, as one particular, that we may and ought to be sunny and cheerful in our tempers. But, what ! can we dictate the dispensations of Providence ? if he sends clouds, are they to be as light ? are we to laugh

in our calamities, as only the heartless and thoughtless can do? I reply, we are not to gloom and be dispirited in our afflictions. The cloud has a silver lining, and we are to see it: the sorrow has a bright side, and we are to comfort ourselves in its light. We are immortal. When those we love go to glory, the very immortality which Christ brought to light pours a halo flood down upon us directly from heaven. Now, if we gloom like heathen, we dishonor his resurrection, and make ourselves most miserable, as if Christ were not raised. The early Christians put upon tombstones emblems of joy,—not the death's-head and cross-bones, and faithless gloomings upon the darkness of the buried dust, which often make the Christian monument to be hideous.

Another characteristic of light is, that it comes from above. If we walk in the light, our way is illumined by a heavenly influence. In our system of worlds, some receive into their bosom the radiance of others, which they in turn impart with pure lustres. Others seem to be sources of light, with which the divine hand must supply them. It is not unlikely that, between those orbs which shine as the sun or fixed stars, there is some commerce of light of which we know little or nothing. Man cannot impart light unless he receives it. He does not seem, indeed, like those opaque bodies which reflect a less and colder light than they receive. His case might be better exemplified by leaven, which makes its recipient another self, qualified to exert in its turn the same agency upon others. Certainly, man can have no light except he first receive it from God,—at all events beyond the spark of a glow-worm. The light of God, therefore, in which we are to walk, gives him the glory, and is never egotism. Every gift that makes a man distinguished comes from the Father of lights; and when the recipient recognizes it as still rather God's than his, and so tries to put it to a usury for which he can give a good account, then only does he honor God and benefit man.

To walk in the light, then, while we recognize it as God's light is not to be arrogant, nor to account ourselves above others; but rather to be brotherly as childhood, and familiar as members of the common family of man. Moreover, it fos-

ters our piety. While we thank God for his light, and rejoice in it, we prize it more because it is his, and the dear gift of his generosity. His light, in which we rejoice, makes us love him better.

This characteristic of the light we are to walk in, that it comes from God, makes it easily distinguishable from an *ignis fatuus* or false light. You can tell the light of a candle from the light of day; and you need have no more hesitancy to distinguish the light of God from the light of man. The candle does not shine like the sun: the beam is not so broad, nor so genial and warming. One ray of God's light will unite in a common influence with all other rays it meets, from whatever source and whithersoever sent; but a chandelier of would-be-human originalities blinds and confuses, and blurs the objects of sight. The more there are of them, the greater is the uncertainty and skepticism. But the more you have of God's light, the plainer is the path and the easier to walk in.

We must notice the form of the injunction,—WALK in the light. This implies the active agency and exercise of our own powers.

The light is God's, but the walk is ours; it is exercise of our own powers. The command is not, receive the light, bask in the light, but walk in the light. We must actively exert ourselves that God may illuminate us.

Curious human intellects have theorized earnestly as to the share which God has and man has in the work of grace. Usually it is admitted that man has *something* to do; but the dividing line between the component parts of human and divine agency is run in very different proportions. Some assign so much to God, that man's share is almost out of view; others attribute so much to free will that God's hand seems forgotten. Both sides may be, and probably are, mistaken; both are cruelly wasting their energies in abstraction, as if we should discuss the dividing line between daylight and dark, and neglect to do anything till we could settle the particular point where night ceased and day began. Whereas if a man watched with all the eyes of Argus, with fifty always open, while the other fifty alternately slept, or with all the

vision of that apocalyptic being who was full of eyes within, day would be, and night would cease, before he knew it. With all this speculation about the light, we may fail to walk in it. It is a perversion of our powers to dispute about such an abstraction. Both sides of such a controversy are wrong ; one in not appealing to the active agency of man to work out his own salvation, and the other so far as it may substitute self-confidence for trust in God.

We have powers and we must put them forth. And there is no difference as to the contributive share of divine and human agency between physical and spiritual action. When a man walks, the power is from God ; the exercise of that power is of man. You cannot walk without God's help ; and he will not help unless you put forth your will to walk. What makes the frame obey that will, how much is your agency, and how much the power given by God, — that is the secret.

It is the remark, we believe, of Macaulay, that theology has not advanced since the early Christian ages. This may depend on what we mean by theology. There are certain simple and radical truths, which, like the points of the compass, do not change ; but, radiating from those points, there should have been progress. No progress of learning will obliterate the alphabet ; it will still remain the starting-point. But the advancement of letters will work out new results. The alphabet of theology, — the fatherhood of God, the sonship of Christ, the influence of the Holy Spirit, the degeneracy of man till born into the supreme love of God, — such truths as these, which are the beginnings of theology, of course continue to be the starting-points for each new pilgrim. But the character of God, written in the book of nature, human history, and experience, unfolds a constant means of progress. Science is the car for religion to ride forward in ; history furnishes new illustrations, and, of course, new knowledge of man and God's government. If theology does not advance, it is for two reasons. First, Christians gudaize and stick in literalism. Secondly, those who study science destroy the starting-points of religion. They do not go on for this reason. They take the new truth to belie the old ; so they

fail of both, and in their scientific study revive old fallacies in new forms.

A theology that does not advance is a wrong theology; for the knowledge of God grows or dies. This is one reason why Christians forget their first love: they do not go forward, and therefore they backslide. They do not increase in knowledge, and obtain new light; so what they have becomes pale and ineffectual.

Knowledge of God, which is theology, is not, however, speculative only or mainly. In this particular, theology may not have made progress, because it is not a science of abstractions, but a practical science of experience, and a study by the mind and heart conjointly.

The best theology can only be practically learned. As we do more and more of God's will, we know more and more of the heavenly doctrine, and go on from glory to glory.

Are we thus walking in the light? Our privileges are unprecedented. In a land of liberty, in an age of advanced Christian civilization, our light is at noonday. Do we walk in it? If so, we have made progress. What shall serve to ascertain our progress? Have we been working for God, doing his will, not our own? If so, we must have got on. Have we made progress in character? Have we been striving against our faults and besetting sins? Is their hold weaker than formerly? Do we love God, more and live nearer to him?

When we put these questions to ourselves in careful self-examination, with prayer to God to search our hearts, and show us if there be any wicked way in us, and lead us in the way everlasting, we may with due humility come to some conclusion as to whether our life is bearing figs or thistles, or nothing but leaves.

How gratifying it is to watch the Christian experience of others, and take note of the advance they have made in Christian character! We can see that they have walked in the light of Christian liberty, and have obtained emancipation from ruling passions and besetting sins. They have restrained a quick temper; they have relinquished worldly pride and

ostentation ; they have with cheerful zeal given up more and more of self to God. For my part, I have had dear friends, who have continued and closed their earthly pilgrimage under my eye ; and I have been a witness to their gradually subduing their faults and ripening for heaven. We can see this in others. Must we be blind to ourselves ? Can we not tell whether we are nearer to God than when we believed, as we surely are to death ? Can we not tell whether we have left the first rudiments, and gone on to know the Lord, whom to know aright is life eternal ? If we cannot tell, surely God can tell us ; and he will search and reveal hearts if we open them to him and perseveringly seek the illumination of his spirit.

A man can hardly be a Christian unless he knows he has faults ; and he can scarcely know he has faults unless he knows what they are, or, at least, what some of them are. Some Christians, in their public confessions, pour over themselves a complete flood of depravity, so that their special faults are lost sight of. Now, in one sense, we are sinners altogether ; but let us have an intelligent sense of it. So far as we fall below the maximum of divine love and life in our souls, we are wanting in holiness. We ought to feel the want and long to repair it. But beware of a spiritual pride in our own abasement. Beware of a general consciousness of sin, which overlooks our special faults. Do not be so over-and-above humble, as to give to God no grateful recognition for the progress in character which he has enabled us to make. God forbid that we boast to others of it, or make it the occasion of self-satisfaction ; but let us give him the glory for every victory he gives us, and let all we attain encourage us to more earnest striving.

Walk in the light ! How beautiful the light is ! When its glow blushes in the east, when its smile bathes the hilltops, when it shortens the shadows to mid-day, when it slopes and lengthens them to eve, when it dies away to our wistful gaze in the earnest glow of sunset, — oh, how lovely, how inspiring and life-giving ! But this light is faint and fleeting compared to the heavenly day, the full-orbed radiance never clouded and never set. Let us walk, let us walk in the light of God !

BY OLYMPIA BROWN.*

HAS woman any place in the church? If so, how is that place to be determined, and what should be her position in relation to the cause of truth and religion? The ancient Jews said woman has no place in the church; they did not recognize her as a moral and spiritual being, accountable to God, and under obligations to work for the truth; there was for her no part in the public worship, and no place in the synagogue. In an outer court, separated from the rest by a rail, women might stand, and, peeping through, catch a glimpse of those services by which their brothers were to be edified and instructed. The different ancient nations, so far as we know, failed to recognize the need of spiritual culture in woman. They sometimes admitted women to a place in their religious processions, or, like the Greeks, at times made her the involuntary instrument through which some oracular sayings were given to the world; but even then she was but an instrument in the hands of cunning priests. It was not as a responsible worker for the good of society, nor for her own spiritual good, that she was admitted to any part in the ceremonies of religion.

It was for Christ, first in the history of the world, to recognize woman as worthy of the respect, the liberty, and the obligations that belong to a human being. He saw her capability of grasping those great principles which lie at the basis of the absolute religion, and of applying those principles to the needs of the world.

Nothing else so distinguished the Christian religion from all other systems as its recognition of the feminine element. Other systems took note of strong, able, and *free* men: Christianity cared for the humble, the poor, and the oppressed. It

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broke the shackles which the old barbarous law of might makes right had imposed upon woman. It recognized the feminine element in human society and made it a power for good.

It has been said that the character of Jesus was essentially a feminine character. It foreshadowed a new type of manhood, in which the test of excellence should be no longer physical strength, but moral power and spiritual discernment.

Accordingly, we find the prophecies of the Old Testament speaking of a condition of society in which the prevailing spirit shall be gentleness and charity and peace, when the "lion and the lamb shall lie down together, and a little child shall lead them."

The Old Testament Scriptures constantly look forward to a new era for woman. Early we find the prediction that the seed of the woman shall bruise the serpent's head, indicating that while, through disobedience, sin and misery were entailed upon the race, through woman was to come the redemption. Christianity was to find in the emancipation of woman its grandest triumph over the great enemy of the race. In the old dispensation, woman was to suffer, to toil, to be ruled over, and to submit in sorrow; in the new dispensation she was to stand as a victorious queen, having put all enemies under her feet, and gained the salvation of the world.

Christ, possessing all feminine characteristics, ushering in the reign of gentleness and peace, was at once the representative of man and woman. Like the great, infinite Being, whose vicegerent he was, he combined all the excellences of male and female character in himself, and his system made no distinction of sex in respect to sphere of labor or moral obligations. The prophet Joel, looking forward to the great changes which would be effected through Christianity, said, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." And I recall, too, that grand prophecy contained in the last chapter of Proverbs, a description, I believe, yet to be realized, when the Christian woman, free, enlightened, endowed with all rights of the citizen, shall take her place in the Master's vineyard, girded with strength

and honor, her mouth filled with words of wisdom and her own works praising her in the gates.

When Christ came, in accordance with the words of prophecy, he opened a new world to woman. Truly, in the new dispensation, God *did* pour out his spirit upon woman.

Christ first revealed himself as the promised Messiah to a woman ; it was at a woman's request that he performed the first miracle ; he admitted women to listen to his instructions, and to co-operate with him in carrying the glad tidings of salvation to a sorrowing world. It was Mary who sat at Jesus's feet and conversed with him of the lofty themes which engaged his attention. It was women who were last at the cross and first at the sepulchre. It was a woman who was first commissioned to preach the risen Saviour,—“Go, tell my disciples that I am risen from the dead ;” and if Jesus did not choose women among the twelve who were to be his immediate followers, it was rather owing to the peculiarities of the times, than to any unfitness in woman herself. We do not seek in our ministers and church-members a likeness to the disciples in merely personal matters ; we do not ask that they shall be all Jews, all fishermen, or tax-gatherers ; that they shall correspond in color of hair or eyes with the teacher, —it was not these little particulars, nor yet the fact that they were *men*, which fitted the original twelve to be Christ's disciples : but it was that they were earnest and loyal to the truth, and filled with the Holy Spirit ; and wherever there is man or woman, bond or free, Jew or Gentile, who has received this spirit, there is one whom Christ has chosen, and who is worthy to go forth to labor in his cause. And immediately after the coming of Christ, we find woman taking a new position, making a part of all public congregations, entering into public discussions to such an extent that the Apostle Paul found it necessary to rebuke those who were ignorant and not accustomed to so much liberty, and were taking up the time with foolish questions ; but in many places he commends those who labored in the church, as when he sent Phebe forth as a minister of the church at Cenchrea, applying to her the same term which he applies to himself when he calls himself

a minister of the New Testament: and not only does he command her, but he exhorts the friends at Rome to co-operate with her in her labors as a minister,—all showing that even at this early day women were found engaging in the gospel work. In the early Christian Church, we are told that women shared in the public services equally with men. Hase says, that, in the meetings of the early Christians, women took part in the same forms of worship with men; and another historian says, that, in these meetings of the early church, "*all* addressed the audience as they were moved, not excepting women;" and in the part of the work which we call pastoral labor, women were found to be efficient. The office of deaconess was early established, by which women were formally set apart for the Christian work, consecrated by the imposition of hands, a ceremony in all respects similar to the ordination ceremony of the present day; and their duties consisted in visiting and praying with the sick, in conversing with the new converts,—in fact, all that we mean by the pastoral labor of the preacher came within their jurisdiction; and from that time to this, in different departments of the Christian Church, women have been worthy workers.

Those churches which have accomplished most have been those which have most availed themselves of woman's earnest religious spirit and ready co-operation in the cause of truth.

The Catholics have been too wise to cut themselves off from such a source of power; but by their deification of the Virgin, by the appointment of women to offices in the church, offering a sphere of activity to those who wished to consecrate themselves to the cause of religion, they have gained for themselves a wonderful power. Take away all this, all the tenderness and sacredness which attaches to their idea of the Virgin, all the good, benevolent works of the Sisters of Charity, all the opportunities of culture which are afforded in their convents, all the power they have gained by their use of woman's ability, and it is safe to conclude that at least two-thirds of the influence of the Catholic Church would be gone.

The Methodists, the most rapidly increasing of any Protestant denomination, owe much of their power to the promi-

nence which they have given to women, permitting them to speak, to exhort, or to pray, in their public meetings, appointing them as class-leaders, and in various ways making them an instrumentality in promulgating their faith.

The Quakers, though not a growing denomination, owing to their peculiarities of dress and manner, have, nevertheless, exerted a great influence in favor of reform ; and their most efficient workers, their most able preachers, have always been women,—their most inspired utterances have fallen from women's lips. And among philanthropists and preachers the world has seen few nobler examples than Lucretia Mott and Elizabeth Fry. Indeed, since Christ came and declared himself first of all to a woman, sending women forth to proclaim his resurrection, women have found a place in the Christian Church.

Society needs woman's influence, the church needs her. If, as some claim, she has more of intuition, more of spiritual vision than man, the church needs that ; if she is more apt to teach, more sympathetic and gentle, the church needs those qualities ; and we want all these different gifts, the firmness, the decision, the power of argument, the force of logic, the "pure thought" which *is said* to characterize man, and also the spirituality, the moral force, the tact, the keenness of perception, which are usually attributed to woman. If man and woman are counterparts of each other, unlike in mental capacity, and differing in their experiences, then we cannot get our greatest power or do our full work until man and woman co-operate, each supplying those qualities which are deficient in the other.

God has placed man and woman together in the world in families and in society ; they modify each other, and the great facts of human experience, the great needs of the world, cannot be comprehended until man's observation and reason are supplemented and made complete by woman's perception and ready inference. It has been said, I know, that there is too much sentiment about religion already, and that woman would make it more so. But it may be that *man* in our divinity schools and ministerial meetings, shut out from the influence

of woman's mind, endeavoring to grasp a subject for which he alone is insufficient, has fallen into a dawdling sentimentality, which, as it is morbid and affected, is wanting in vigor and in power for good.

I remember a young theologian once, in answer to the argument that woman's peculiar traits of mind were needed in the ministry, replied that when God called a man to the ministry, he created a man with a feminine soul,—and that expresses the difficulty with the ministry to-day: it is too much composed of men who are trying to put on feminine gentleness and spirituality. We want no monstrosities in the ministry, no men with feminine souls: let us have the strongest, bravest, best thought of which the masculine mind is capable, and, too, the loftiest inspiration, and the clearest vision, which has been given to woman; and then, if we have sentiment, it will be genuine, healthful, life-giving.

The fact that at least two-thirds of all our church-members are women, that in many Sunday schools nearly all the teachers are women, that in many cases the finances of the society are largely managed by women, shows full plainly that woman is adapted to the Christian work.

Thus the voice of prophecy, the example of Christ, the teaching and conduct of the apostles and early Christians, the nature of woman's mind, and the needs of the church and the world, all combine to prove that woman has rightfully, by every law of God, a place in the church. There may be a difference of opinion as to what that place should be. Some ask that woman should be allowed to work in the church, wherever her taste or capacity may lead; that she may preach or pray, or labor, as God shall call her: but others, while admitting that woman is eminently adapted to Christian work, would still deny her all opportunity to preach that gospel which has emancipated her from slavery. There are those who see in her a valuable instrumentality in promoting the prosperity and increasing the power of the church, who avail themselves of her peculiar gifts to swell their numbers and establish their institutions, who yet close the pulpit as a place too sacred for such unhallowed associations. There are those

who seem to think that woman's place in the church is to carry on the Sunday school, to conduct the sewing society, to raise money for missionary enterprises, to add life to the prayer and conference meetings, to get good dinners for the ministers, in fact, to do anything and everything pertaining to ministerial work, except to receive the recognition and take the salary. Our Methodist brethren were recently discussing whether they could recognize as a minister a certain Mrs. Van Coot, who by her preaching had made two thousand converts to their faith. I did not learn whether they proposed to reject the two thousand converts made by such unholy means. And in my own denomination, while much has been said against women in the ministry, I have never heard that any one has objected to using the thousands of dollars collected by Mrs. Livermore, as she has gone here and there, holding meetings, and speaking of our blessed faith. In the midst of such conflicting opinions in regard to woman's true place in the church, it might be well to ask what tribunal shall decide, and how shall we ascertain her sphere of labor? I would suggest that it cannot be determined by any class of persons differently constituted from woman, nor by any class having different experiences from her own. Man, from the nature of the case, is incompetent to decide for woman, since his different mental characteristics unfit him for comprehending her capacities or knowing what are her inclinations.

It cannot be determined entirely by past experience, because every age develops new needs in society and new methods of working; besides, the more liberal education and larger opportunities which the present time offers to woman enable her to prepare herself for usefulness in a manner unknown in the past.

It being granted that the subject of religion is one of interest to woman, and that, in accordance with right and revelation, she has some place in the Christian Church, it remains only to give her freedom of choice as to what that place shall be.

Encourage her to labor in the cause of truth; give her every opportunity of preparation, and, placing her on precisely

the same footing with men, leave her free to work in the pulpit or out of it, and then let God decide where her true place shall be ; for when perfect freedom and fair opportunity are given, she will follow out the law of her nature, and that nature will not long suffer itself to be outraged by a disobedience to its promptings.

It is my own opinion, as a woman of seven years' experience in the ministry, that the work of the minister is peculiarly suited to woman, and that the great need of the present time is women in the clerical profession. Just what we want to give life to our churches, and awaken the people to effort, is the enthusiasm and the heart which earnest, devoted, educated women could bring to the work. This is shown by the success which attends the preaching of women of very *moderate* ability and most meagre preparation ; it is shown by the fact that Mrs. Van Coot, without any special preparation, in the short space of a few months, can bring two thousand persons into the Methodist Church. It is shown by the wonderful effect which is produced among the Spiritualists, by women without education or peculiar fitness, who, freed from all restraint by the pleasing delusion that they are influenced by spirits, simply speak what they feel. Let those women feel that they are just as free to speak for themselves as they are for the spirits, that they are inspired only by the great spirit of truth ; let them be educated and prepared to instruct the people,— and their power for good would become almost incalculable. The time has come when God calls woman into this vineyard ; the fields are all white and ready for the harvest.

If there are some portions of the pastoral labor which man can perform better than woman, there are also some which woman can perform better than man.

There are weak, sinful, sorrowing women to be reformed and comforted ; and it is not a thing unheard of that the minister, in the performance of the delicate task imposed upon him, has been betrayed into courses of action which he has had reason to regret : the character described by Holmes in his "Guardian Angel" is not unknown in the ministry, and

every such case is a new argument in favor of women in the capacity of pastors of societies. Indeed, where is the organization of men from which women are excluded which has long remained pure? Every profession needs the co-operation of men and women. But it is contended that the profession conflicts with woman's other duties, and that her domestic life is incompatible with the work of the minister.

This is the same argument upon which the Church in past times required the celibacy of the clergy, although it is brought with a greater show of reason in the case of woman.

But, even if admitted, it cannot apply to all women: the number of *men* who enter the ministry is small, when compared with the whole, and there are women enough who are not engaged in domestic duties to supply all the pulpits in the land. Besides, if, here and there, a woman is found who is occupying at once the position of a mother of a family and a minister of the gospel, such cases will settle themselves as they arise, and the compatibility will depend upon the versatility of the individual and the nature of the duties imposed.

We have no reason to fear that women will engage in a profession prejudicial to the interests of those that God has committed to their keeping. The good Father has not so lightly drawn the chords of affection in the mother's heart. It is a libel upon God and nature to suppose that a woman would forsake a loved husband or children for any position which the world can give. Nor need we fear that time spent in the preparation for the ministry will be lost, even should other cares come in to engross the attention; for the mother needs the widest range of culture and the most complete mental discipline. Nothing is ever learned in vain. Antoinette Brown presides in her home all the more gracefully, and educates her four little girls all the more judiciously, that her mind has been trained, and her knowledge of human nature increased, by years of study and labor in the clerical profession. Lucretia Mott appeals to our hearts all the more potently, that, as the mother of a large family, she has had an experience which has called out her deepest and holiest feel-

ings, and taught her the mysterious wealth of our God-given human nature.

The hour draws nigh when the gospel shall find its most efficient preachers, Christianity its most devoted laborers, among women.

The time is ripe for work. The great West, with its millions of enterprising, progressive people, is asking for a liberal Christian faith.

Thousands of unemployed women, wearing out their lives in unsatisfied yearnings for some noble aim, indicate the source from which we are to obtain laborers in the cause of Christ.

Woman, long time waiting amid oppression and ignorance, is, ere long, to arise from her darkness, and, girded with strength and honor, to go forth to speak words of wisdom for the regeneration of the people, and her own works shall praise her in the gates. And when we shall see women calling the people by thousands to lives of purity and holiness, when through their instrumentality churches shall be established, and the glad tidings of salvation carried to sorrowing hearts, then will the prophecy be verified, "The seed of the woman shall bruise the serpent's head. In her shall all the nations of the earth be blest."

"A LIFE entangled with accident is like a wintry torrent; for it is turbulent, and foul with mud, and impassable, and tyrannous, and loud, and brief."

"A soul that dwells with virtue is like a perennial spring; for it is pure, and limpid, and refreshful, and inviting, and serviceable, and rich, and innocent, and uninjurious."

"EVERYTHING harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early nor too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature! From thee are all things, in thee are all things, to thee all things return. The poet says, 'Dear city of Cecrops;' and will not thou say, 'Dear city of God'?"

MARCUS AURELIUS.

ON
MIRACLES AND THEIR SIGNIFICANCE.
MIRACLES AND THE CREATIVE SPIRIT.

ACCORDING to the book of Genesis, the creation of man was thus—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There may perhaps, at the Creation have been more ways than one, by which man might have grown in knowledge; but that which obtained with him, was what is referred to, in Ecclesiastes, where it is said that "much study is a weariness of the flesh;" and which indeed often ends in self-confusion; and which, at the best, commonly incurs some loss, as a counterbalance against every gain. And because for us human beings, science, or philosophy, or learning, or all of them combined, are only a lamp of knowledge, it happens that things are out of sight or in it, and seem great or seem small, not because of what they are in themselves, as because of the light, by which they are looked at. And hence partly has resulted the strange variety of opinions, which have been published on the subject of miracles. Man indeed may well be the subject of marvelous experiences: "For we are but of yesterday and know nothing." And yet there is not one of us, but might say, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Images of God, and living souls, we have all of us, been created in the spirit of the universe, and are therefore susceptible of its disclosures. And if we have no great or common experience of them, in these days of dullness and flesh and mortality, we are yet none the less certain of having them hereafter, when seraphs shall be on the wing about us, and we be walking alongside of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

In the Scriptures, it is to be read that, more than once, leprosy was caused by a miracle, and that several times, by a

miracle, it was cured. And perhaps by the way in which the first man incurred disease, there was something miraculous involved, just as certainly as at Lystra and other places, through Paul by a bodily touch, or by some point in them spiritually being affected, sufferers were strengthened and cured. Finite creatures, surrounded by the infinite, and more or less vitally connected with it, we are wrapped about, and we are pervaded by possibilities of a miraculous character. "For I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

As to outward appurtenances, and as to those powers of his, which tell instantly on the surrounding world, generally a man is quick enough, but as to his make, it is almost the last thing ever to be thought of. So wonderfully am I made, that I do not know myself, nor understand myself. And the constitution of my body, is known to me through discoveries, which are only very recent, notwithstanding that the nature of the human body was a matter of great and vital concern, to millions of men, in many past ages. And the more there is known about it, manifestly the more there is to learn; not perhaps as regards its composition, but as to its relationships by electricity and magnetism to the atmosphere, and it may be to the sun and moon and planets. For indeed we are not simply denizens of this earth, but we are creatures of the universe, borne about by a planet, which is one of many sisters; the whole family of which are related in every direction infinitely.

A man can hear only what his ears will let him hear. Over our heads, may be made the music of the spheres, though inaudibly to us; and yet it might be distinctly perceptible perhaps, were our hearing a little quickened, or were the reporting power of the air or the ether, a little intensified. This is readily credible. And really, by analogy, which is largely what we all of us think by, the ongoing of the universe, hint to all persons, who are not mere arithmeticians or logicians, that we are concerned with laws, which science has never yet detected, and which perhaps, by their nature, transcend its methods. And therefore anything, which might be called a miracle, in-

stead of being treated defiantly, should as perhaps being spiritually "a sign," be as welcome, at least, as the news of another asteroid, or of some affinity among salts, just freshly detected. "Oh," says some one, "but the Bible is enough for me." And so truly it might well be, if only he could read it aright. But apparently it was not meant, that the Scriptures should be a very easy book for everybody, and for all persons alike, the self-conceited and the humble, the worldly-wise and the man "taught of God." Else, how does it happen, among Christians, that there are so many sects, Roman Catholic, Greek Catholic, Episcopalian, Methodist Episcopalian, Presbyterian, Orthodox, Unitarian? The Bible, as a history of the manifestation of the Spirit of God, the writer hereof, trusts to, as his highest guidance; but he believes that it was meant to be read as it was given, concurrently with Providence, and by the help of such light therefrom, directly and indirectly, as may fall, from time to time, on such eyes as may be open to receive it. All criticism, historical, dogmatic, chronological, being fairly allowed for, the Bible is manifestly to-day, the greatest treasure which is held in any earthen vessel; and such it will be to the end of time, no doubt, or at least till time shall begin again in some new æon, millennial or other. But though the Bible is always the same, as to what is written; the eyes with which it is read, vary at least from one generation to another. By Providence, it is ordained that men shall pass through this life of ours, one generation after another; and through Providence also it is foreordained, that for the people who read it in succession, the Bible shall widen in meaning. For, anything from the Spirit of God, addressed to mere spirits in the flesh, must be found to mean more and more, the longer it is looked at.

No one, with an eye for history, can glance across it, without being struck by the manner, in which often beliefs grow and fail, and apparently without sufficient reasons, from among men themselves. A striking remark was made by an awe-struck writer as to the French Revolution, and by Sismondi probably; and it was this, that the spirit of that revolution went abroad, touching and transforming persons in a way,

which was not to be accounted for humanly, either as to benevolence, religion or taste ; but spreading as though by infection. And no doubt with that strange manifestation, there was more concerned than simply the diffusion of words. Men were men, and tongues were tongues ; but there was that in the air, which the men breathed, which perhaps was new. It may have been something of the nature of magnetism, which may possibly have originated altogether with men themselves ; or it may have been something of that kind, intensified but through spiritual affinities, active in more directions than one. It was a something, so to say, in the air : and as some bodily diseases are infectious, so also it would seem, are some diseases of the spirit. And in both cases, the condition of disease, is suggestive of the channels of health, and may illustrate them. And the reverse of panic or of fanaticism by infection, is courage or is faith, by the Holy Ghost. And we are Christians fully and joyously, only as far as it has been our personal experience, that "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit." Commonly, logic is but an oar, almost without a blade, by which a thinker fancies that he is making an independent course ; while really his soul is afloat upon a stream which is infinitely stronger than his arm : and while he thinks that he is rowing himself independently of all the forces of the universe, he is carried indeed to a port of his willing, but which he would never have aimed at, but for the air upon the water, and which indeed he had to breathe for his life. And at the best, and in order to be at its best, logic is only movement, step after step. It does but work slowly, and as it were on the deck of a ship, which itself may all the while be driven of the winds of heaven, and tossed upon the waves of the deep.

Live believably by logic alone ! That is what a man may do, with only the one-half of his nature alive ; and that, of course, the half of him, which is only a little more than what does live "by bread alone." But to find the way to the Father in heaven by logic, would be such a hard thing, for even the

greatest intellect, that God condescends to us. And at this day, by a miracle, which has never been intermitted since the days of Pentecost, for those of us who are willing, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

To live by logic, working merely on earthly information, is what may be done by individuals, and almost even by individual generations ; but it is what cannot last, because of its not being human. For we human beings, though native to "the heavens and the earth, which are now," are yet now already living within the outskirts of "a city, which hath foundations, whose builder and maker is God." And so, certainly, until the last man shall have been gathered into the bosom of eternity, miracles, marvels, wonders will be dear to the human race as proofs, presumptively, that men are of more than fleshly make, and as "signs," perhaps even vouchsafed to them, of there being another world than this, in which we live, and have to die.

Hard as glass is, yet it is pervious to the impalpable rays of light ; and electricity will run along a wire, hundreds of miles in length. Well then may the "wonderfully made" body of man, be credited for susceptibilities, which though they may commonly be occult, may yet also, sometimes be the channels of great wonders. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all."

Human beings are spirits held in clay ; and though that clay indeed be vitalized by the lungs and the heart, it is yet porous and pervious to forces, which sweep round the world, or which stream from pole to pole, such as electricity and magnetism. And there is also the odic force. And concurrently with these forces, only so lately known of, though now so positively ascertained, it would seem as though there might be other powers, higher and still more occult than they. And therefore it might seem as though some doctrines and statements in the Scriptures should reasonably appear to be more credible to such persons as have doubted spiritually, because

of their having been infected by materialism. In man, there is an eye for seeing, and an ear for hearing: and it is through the air that ear and eye both perceive. And through the air also, there is the possibility by which a great thunder-storm at the Cape of Good Hope, might be known of, almost in a moment, as affecting the atmosphere electrically, at Cape Horn, and on the Himalaya Mountains.

Think of the electric telegraph, as to what it is in itself and as to the way in which it works; and under the best information, consider what man is as to body and spirit; and then many strange marvels will seem indeed to be transcendent, but not therefore unnatural nor incredible,—such as prophetic dreams, sudden persuasions as to far distant occurrences, the experiences of second sight, an occasional apparition even, and deep, true impressions received unaccountably, and as though from some whispering spirit. Electricity seems to be, in common language, more than the half of the distance, from matter to spirit. And it is conceivable, and it would seem even to be highly probable, that as electricity co-exists with gravitation, so there may also be forces in the universe, transcending electricity, and nearly akin even to spirit itself. And with these powers, probably, we mortals are concerned more or less, as we are with magnetism or with the oxygen of the atmosphere.

But it may be asked, "If there be a spiritual atmosphere, or anything like it, which concerns man, and through which spiritual causes may affect him, why has he never been informed of it, by revelation, just as by revelation he learns that he is spirit as well as body?" To this question, the answer is very simple. Man lives by breath; and yet he was not born with an instinctive philosophy as to the properties, uses and dangers of the common air. And after all these thousands of years, since the first man died, men are but now just beginning to understand the nature of the atmosphere. Even if the science of spirit had been imparted to the first man, it could not have lasted long with men, if it had been widely out of keeping with their science as to nature. And this indeed would seem to be implied by the words of Jesus, "Ver-

ily, verily, I say unto thee, we speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ?" And thus, indeed, ultimately, instead of there being a domination of Christianity by science, it will result that science will but have predisposed Christians themselves, for a better understanding of the Bible. For there are some important verities in the Scriptures, which are almost latent at present. And indeed truths uttered from the Spirit, in human words, or in metaphors derived from nature, must always have to wait long, before they can commonly be well understood, because they are only to be "spiritually discerned."

A thousand years ago, and even almost within the last two hundred years, in the most enlightened spot of Europe, a farmer toiled upon his land, and felt the while, as though outside of his township, there was nothing but danger and darkness. To-day, however, there is not an American agriculturist, but feels that to do well, he must know of the circumference of the world, and also of the natural forces which sweep through the land, and which keep the earth alive ; and that indeed for skill, he has got to be one of "the laborers together with God." There has been this great change with "the natural man." And is it not then reasonable to expect an extension of that knowledge, which is the field of "the spiritual man" ?

Doubt about a miracle, merely as a great surprise ! And yet by optics, there have been as great surprises given to men, as any spirit ever gave. And surely, if a man did not study science, and think by it, as a soldier moves, who has been sworn to service, and whose business it is to know no more than what he is put upon, optics alone might well predispose him to believe in marvels, without end.

Look at a tadpole through a microscope, and what a marvel is manifested out of nothing ! Yet the microscope is as true, in its way, as the telescope ; and probably there are spirits living, in the universe, who belong to a region far below the steps of the throne of God, whose eyes have of themselves

the power of both telescope and microscope combined. Also we, human beings, by birth, probably have visual faculties as strong as telescope and microscope, but for the flesh in which we walk about. With a little bodily disorganization, the spirit of a man becomes "clairvoyant," and he can read well, and can even walk and climb more securely with his eyes shut, than when wide awake. So, even scientifically, a man might be inclined to believe in miracles, as wonders, or as signs made from steps above him, in intelligence.

By the electric telegraph, we begin to realize certain characteristics of the spiritual world, and, as Swedenborg would say, the comparative unimportance of time and space. At any hour, almost, it is possible for a person to communicate with any city in Europe, though at a distance, perhaps, of three or four thousand miles. But, in comparison with this actuality, it would have seemed, a hundred years ago, that intercourse was just as likely with "Jerusalem, which is from above." And surely, if man be "a living soul," and be, by birth, a native of "the world which now is," and heir to "the world which is to come," it would seem as though the marvels which science discovers, might be but the earthly counterpart of miracles or "signs" unearthly, and which sometimes denote solemnly the opening of the heavens, and that something may be happening, like what was meant when it was said, prophetically, that "times of refreshing shall come from the presence of the Lord."

If the ancients could possibly be confronted with the philosophers of the present time, it might well be proposed for them to compromise as to incredulity, and that the moderns should believe in the spiritual world because of science, and that the ancients should believe in science because of their belief in spirit; for, really, miracles are what signs are possible from an extra-sensual world, while science is largely the report of semi-sensual forces, outside of that solid world in which anciently men thought that they lived.

But, if we are accessible from the spiritual world by influences or visitants, why have we never been told of it? And now, really, what more express telling could there possibly be,

on any subject, anywhere, than there is on this, in the Scriptures? And again, if there be an opening between this world and another, it may be asked, why the way of it is not to be read of in the Scriptures. But now, there is a philosophy of this present world, which has only very lately been known of, but yet to the advice of which chemically, as to health, we trust ourselves implicitly. And if it should be objected, "Oh, but the soul! How can a man think to know more about it, than his ancestors did?" And to this, answer may be made by another question, and it is this: "What kind of a creature would man have been, if, by his science, he had been a Troglodyte or a dirt-eater, and been also bright the while, with the wisdom of a seraph, and warm with the love of a cherub?" Certainly, it cannot have been otherwise than that at the creation of man, it must have been ordained, that he should have the Intellectual Universe disclose itself to him spiritually, as fast at least, as he of himself should be able to find it out scientifically.

"The heavens declare the glory of God, and the firmament showeth his handiwork." That was David's belief. But then David believed in enlightenment from above; and indeed, among his last words he said, "The Spirit of the Lord spake by me, and his word was in my tongue." The Psalmist said, "The heavens declare the glory of God." But there are persons assuming the attitude of philosophers at this present time, who would say, "There cannot, perhaps, be glory for what has not self-consciousness; but truly and grandly the heavens on being found out, do declare the glory of astronomers and the human intellect." And there are people who think that this sentiment is something new! And yet their forefathers in intelligence, thought in the same way, perhaps, twenty-five hundred years ago; for, in the book of Habbakuk the prophet, there is to be read of fishermen who worshiped their own skill, in their own instruments. "Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." To grow in intellect, or even in the humblest skill, is to grow godless, except as those sus-

ceptibilities in a man are kept open which are God-wards. "But," as St. Paul wrote to the Corinthians, "but as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God." And in the proper sense of the word "miracle," the Spirit of God, as it is experienced by individual Christians, from one generation to another, is itself a continuous, unceasing miracle in the world.

In a right temper, when a man remembers that his life began with his birth, only a very few birthdays back, then no wonder seems to him so great, as even his own ability to ask about a miracle. And no miracle, perhaps, ever was greater than what is implied by the manner, in which a person can be accused by his conscience all through his life. For, what actually would conscience seem to be? It is a faculty of human nature, certainly, and yet, certainly, not in quite the same way as logic is; for, it is a faculty which would seem to be open to re-enforcement, and to have in it the spirit of a higher world, for meaning and strength. Conscience, by its manner of acting, would rather predispose to a belief in "signs and wonders" and miracles.

It is a common conceit, that between matter and spirit there is such a gulf of separation, as that the possibility of anything spiritual in this world, may rightly be denied at once, whether it be as regards angels or devils or apparitions, or the Holy Spirit, the Comforter; and this notion is common even with some mere Scripturists; and yet, surely, there is nothing like it in the Scriptures. The laws of the material world act together, like those of the human body; and they connect together in such a way, the lower with the higher, as to suggest spirit itself as the end, if that may be called an end which is a beginning, connected with immortality.

In the human body, what diverse laws do by some means

communicate with one another ; as the chemical with the dynamic, and these again with other laws, such as those of gravitation and electricity ! Spirit unable to touch or affect matter under any conditions — what nonsense ! For, in the body of a man, laws, hard to distinguish from spirit, are assembled together, and blend, as it were, into one spirit-like force, which is called vitality.

That a spirit cannot do anything for men to know of, and cannot give " a sign," seems to some persons to be absolutely certain, because, as they think, spirit cannot possibly touch, nor handle, nor know of matter ; and yet they believe that they, individually, are body and spirit united. They cannot tell how anger clenches for a man his fist, nor how their own thoughts become words ; and yet they are certain, that spirit can never affect matter in any way ; and they are certain of this, notwithstanding that they do not even know what a spirit may be. And yet, actually, by its immortal nature, a spirit may have endless aptitudes, and appliances, and powers of self-adjustment.

At one time, anciently, it was held in psychology that some demons or wandering spirits were spiritual bodies possessed of absorbent powers, by which they could assimilate some of the finer particles of matter from the air, and so become thinly embodied, and faintly visible ; and it would seem as though it probably might have been so ; and if so, really it is a very curious fact. But other things like it, have been recorded ; and of which one or two, by pneumatology, would seem to have analogies in the Scriptures. And on the supposition that they are true, they are more important than they might seem to be at the first sight ; because they illustrate the possibilities of the universe, and the manner in which the supernatural may begin from the natural, and even also they may elucidate perhaps Christian doctrine. For, if we are the workmanship of God, and are created in the image of God, it would seem to imply, that there must be latent in us many affinities, by which hereafter we shall be connected with works of God, in many and perhaps infinite directions. For if men be " heirs of God," they would seem to be qualified by

their spirituality, and under the Divine permission, to reach and enter upon one world after another, notwithstanding what the constituent arrangements of those worlds, individually, may be. It is to be read in the Book of Revelations, "Write, Blessed are they which are called unto the marriage supper of the Lamb." And blessed are they in the highest; for by the wedding-garment they are free of every mansion in the Father's house. And, as children of God Most High, it would seem as though there must be the possibility by birth, for all souls to be free of all worlds, not in a moment, of course, but only very slowly. Because human souls are but creations, as it were, of yesterday; and though they are predestined to be eternal, yet, while living by the laws of nature, they might well appear in the eyes of an archangel, to be but like phosphorescent particles upon the sea of time, which are bright for a moment, and then vanished forever. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Some persons are utterly disconcerted, when it is urged seriously as to God, that "In him we live and move, and have our being," and that, thence as a fact, there are inferences to be drawn, as to what human beings are, or may hope to be. And yet that text, "Draw nigh to God, and he will draw nigh to you," and that beginning of prayer, "Our Father which art in heaven"—these would seem to teach that while yet in the flesh, we may be living by the Spirit, and that really "signs" are possible for us, even though there may never be more than one "sign" to be realized by us, while we are earthly. But that one sign, however, should perhaps be the greatest of miracles for those who can apprehend it; and it is this,—that we and God are living together—he "from everlasting to everlasting," and we by "the breath of the Almighty."

Oh that infesting, nonsensical notion of there being a sharp line of demarcation between matter and spirit, in consequence of which, in the universe, somewhere or other, there is non-intercourse! And if really there were such a line, man would not be concerned with it; for if man be clay, he is also spirit

with all its properties, some of which certainly are active with him, though others may be dormant.

Under God, this universe is a living whole, dust and stars alike included, and from coral insects up to "the seven Spirits which are before his throne."

For most persons, the omnipresence of God, notwithstanding its infinite significance, is almost a numbing phrase, because of the inane manner in which it has been taught as a doctrine. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." The full meaning of these sayings of Jesus, perhaps the most pious man living has never felt, even while agreeing to it thoroughly as being the truth. And as to miracles, there is more than one way of believing. For to acquiesce in certain ancient statements, merely because we cannot deny James, and John, and Peter, is not a very quickening faith. And even to trust our own senses, as to marvels, may well be, without our being spiritually minded. Mere assent as to miracles, is a very different thing from knowing of them believably, in the spirit of wonder, and from a sense of our being widely connected with an unknown universe.

Unknown by us, and yet not utterly unknown is this universe, wherein we are dwellers. Our souls, to-day, live cased in clay, and according to the laws of this planet, which is called earth; but when our souls by the death of the body, shall be free of such laws as enchain us through matter, we shall find ourselves as to God, still saying as we do now, that "In him we live and move and have our being." And so shall we have to say to all eternity: for by our living and moving in God, we are now already, living in that Spirit, infinite and eternal, which knows nothing of height or depth, as being itself all which there is of either—that spirit, without which the lightning cannot flash, nor the glow-worm shine, which lets loose "the sweet influences of the Pleiades," and which strengthens "the bands of Orion," and from the sense

of which, once, about this earth, "the morning stars sang together, and all the sons of God shouted for joy"—that spirit, which is nature in those "who having not the law, are a law unto themselves," and which again as being above the law, can quicken where "the flesh profiteth nothing"—that spirit by which the prophets prophesied, and David as a psalmist, was inspired to sing, and which yet is freer than daily bread, for such persons as can really ask for it—that spirit, which is the consummation of all miracles in one, for the man who has full experience of it, because "Now the Lord is that Spirit," and "He that is joined unto the Lord is one spirit."

That a miracle should be defined or be objected to, as an act suspending the laws of nature, may seem at this stage in our argument, to be absurd, as perhaps it really is. For a miracle says about itself, only that it is "miraculum," a little wonder, or a "sign and wonder." An angel might give me a sign, at the recollection of which hereafter, I might smile, should I ever become an archangel. But because I can anticipate the possibilities of eternity in this bold manner, it does not follow that a miracle is anything less than miraculous to-day, or less than a precious hint given to me from outside of this world, as to there being more spiritual activities than I know of, and by some of which my own nature may be more or less involved, by affinity.

Miracles are like signs, made from steps above me, on Jacob's ladder. The dream of Jacob, on leaving his father's house, is wonderfully illustrated by the theory of Plato, as to the universe spiritually, and the manner in which men are influenced and taught; and it is wonderfully corroborated by the spirit of the Book of Revelation, and incidentally indeed and often by texts, throughout the New Testament. St. James writes in his Epistle, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Most wonderful indeed is this dream, or probably this vision in a dream, which happened to the patriarch Jacob in Syria, some thirteen hundred years before the age of Plato the philosopher of Greece. "And he dreamed, and behold a lad-

der set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac." And to-day that ladder stands over every one of us, the emblem of revelation, and of the divine government of the world; even though on to the lower steps of it, spirits, who are not angels, may get to stand for a moment, and thence give signs occasionally. It is true, that when my spirit shall be called up the height of that ladder, I shall transcend the greatest of all such miracles as I have ever yet known of; but then too, I shall have the stars beneath my feet, and science itself also, and I shall have learned perhaps what the song was, which was sung over our newly-created earth, when "all the sons of God shouted for joy."

Men are the children of the Father in heaven, and not simply occupants of a planet, and natives of dirty cities or the sweet country. And there is in every one of us, now already, what will correspond with every step on that ladder, which Jacob saw reach up to heaven. And what becomes us, as mortals, is to trust in the certainty of that ladder, and in the reality of those affinities, by which we are connected with spirits and angels, and through which miracles are possible, and signs can be vouchsafed for us.

Said Jesus to his disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go unto my Father." In comparison with greater works miraculously, there must be some which are less. And it would not be altogether apart from the prophecy of Jesus himself, should it be found that in some places, at certain times, miracles of healing, because of their frequency, had been less thought of, than they were among the Jews, in the age of Jesus. And if this were true, what then? For what is a miracle, but a sign? And what is a sign, in the sense of a miracle, but signification of there being power which concerns us, though outside of our ordinary world. It would seem then, as though conceivably the miracle of one age, might become

so common in another, as to begin even to grow less wonderful. But the more, what had been a miracle, should lose in wonder, the more significant still, would it grow in another way, as making more and more certain what at first it had only hinted as to the vital, spiritual, eternal connections between spirits in the flesh and the spiritual universe. For indeed, we mortals belong to the world immortal, invisible, through our spiritual nature, by perhaps a thousand powers or susceptibilities, which probably are nearly all of them merely latent in us at present. And of these latent powers, it may be, that the miracles of all ages have been intended to suggest for us the actuality of some five or six.

For "the heirs of the kingdom," doubtless it will prove, that all the miracles of the Scriptures, will have been but like prophecies of the powers, and the joys, and the company to which they were destined to attain. And this supposition is perhaps by the same line of thought, as that along which St. Paul looked, when he foresaw, as to Jesus Christ that "when all things shall be subdued unto Him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

There cannot possibly be any power in nature at large, which man can discover, but must have some meaning for him, as to his own nature, and be indeed in some sense, an extension of it. Nor is there anything spiritually, of which man can be persuaded, as having spiritually discerned it, but must prove for him, an introduction to some glory beyond, and which may reach up the heights of heaven, to all eternity.

The telescope and the microscope are merely human inventions, but even they report that there are worlds within worlds, and worlds beyond worlds, which concern us. But when these instruments discover wonders, in their way, in the material universe for the material man; they do also to the man who is spiritually minded, suggest prophetically, as to the spiritual world, of there being wonders there, which are only the beginnings of wonders, and of there being one heaven above another heaven.

As binding worlds together, and as holding them in inter-

course for some purposes, gravitation and magnetism and electricity may be instanced as powers. And also they may be regarded as gross similitudes as to the ways, by which our spirits will find themselves living hereafter, when possessed by aspirations after the heaven of heavens.

The universe is all alive, and it is alive all throughout it. And miracles are signs made for us mortals by spirits, in different conditions from ours, higher it may be, and perhaps even lower, and perhaps even as high as God Most High.

But when miracles are signs from heaven, there comes with them that Spirit, which is its own evidence, for those who can feel it, because of the irresistible manner in which the spiritual man is thereby persuaded. When God Most High touches a man with the finger of miracle, the man feels that touch in his inmost nature, as to holiness and newness of life. But miracles of a lower origin than the highest, may for some persons, excite only the externality of their nature, and make them perhaps merely wonder, and perhaps also grow in self-conceit.

But whatever the constitution of the universe may be, of worlds within worlds, or of heavens one above another, we mortals are the offspring of the living God, the King Eternal, Immortal, Invisible. And there is that in every one of us, which quickened by his Spirit, would be affinity with all worlds, and with everything which has ever happened under the throne of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ."

"BE cheerful, and seek not external help, nor the tranquillity which others give. *A man must stand erect, not be kept erect by others.*

"*Be like the promontory against which the waves continually break, but it stands firm and tames the fury of the water around it.*"

MARCUS AURELIUS.

"WE do not choose our own parts in life, and have nothing to do with those parts: our simple duty is confined to playing them well."

THE DIRECTION OF LIFE AND THE END OF IT.

LIFE, as we use the word, is something general and vague ; and I would make it distinct. To do this I will make these two points,—the *direction* of life, and the *end* or close of it. First is the *direction* of life. We are not moving on through this world without some ruling motive, or without following some general course. We are not drifting at random, now steering one way, and now another : we are making for a definite haven. It may not be a good one, or a safe one to enter, or one where we can lie at rest ; but we are all going straight into some such covert,—for so we call the place of our destination,—and day by day we draw nearer to it. We are sometimes driven by impulse, or sometimes guided by principle : but our life-bark is never long anchored ; its sails are not often close furled ; it is on its way, pursuing a certain course, and making steadily for a certain port. Now, everything depends on our direction, on the way we are going. What is that ?

Direction is the one significant, central thing in life. It measures and decides the worth of our being, and all those great issues which religion makes ; such as present fidelity, pure motive and right action, spiritual growth and a reasonable hope of eternal life. All these are comprehended in the direction a man takes, and the way that he is going.

Here, then, is a grand point in our moral and spiritual life. In what *direction* are we going ? Jesus made *that* the one essential thing with his disciple Peter, and the only one. Be sure, and fail not, he says, “ to follow me.” Those words are Christ’s inquiry of us, what course we have taken, what we are looking forward to as the end of being. Are we following him ? and is *that* the direction of our life ? Whoever makes early a right choice, and holds out late, keeping the same direction from beginning to end,—do we not know the haven where such a life will finally cast anchor ? Do we not know

that he who follows Christ as Peter followed him will be taken to one of those many mansions of the Father's house, where the Saviour has gone to prepare a place? Do we not know that the *heart* which has all through life been turned to God will rest in God at last? You must watch the *direction* of life, and keep its deep and strong under-current always running towards God. Pray, and look upward; lift your thought from shadows to realities; love those things that cannot perish. These moral efforts will govern the course of your being, and give it a perpetual and irresistible impetus, bearing before it every superficial impediment, whether it be sin or folly or trial: years will only give it a greater power, and make only more certain that blissful eternity, that boundless ocean of divine life, towards which it has run so steadily and so long. Moral direction, the *way* you are traveling? this decides all about your life,— whether you are drawing nearer to God, or are drifting farther away from him.

See to it that the *direction* of your life is towards heaven; that you are following after Christ. Tried, overborne, as you may sometimes be, as you *must* be, in this world, never cease to follow him, to walk in his footsteps. So much for the direction of life. What shall we say of the end or close? This is the second point. Death is one of the words that the Saviour ignores, one of the spectres that he puts to flight, one of the evils from which he drew the sting, one of the foes which he conquered, gaining over it an eternal victory. Since Christ, through all these eighteen centuries, forward through all centuries to come, there remains the resurrection era, and Easter is every day onward since the stone was rolled from that new tomb of Joseph where the Christ was laid, and from which he rose. This is all Easter time, one great perpetual day of rising, day of life, day of immortality.

The single event or hour of dying — what is it? What does it decide? When Jesus went to raise Lazarus, his friend, he told the weeping sisters that he had come "to wake him out of sleep." That was the word that he always used when speaking of the hour that closes the earthly life. New-Testament language is all in keeping with this manner of the

Saviour's speech: all of it sounds a note of victory, is full of hope, and brings the promise of a greater life. Is there anything in it all that ought to be called by the sad name of "death"? Better accept the Christian thought, and look upon it as the soul's release,—a moment of sleeping, and then the grand awaking, the bright dawning of heavenly day.

According to Christ, the *end* of life involves no spiritual experience or truth. Death in our religion is divested of all moral and spiritual character, and reduced down to the simple *natural* plane of being. It is a test of nothing moral, and a pledge of nothing; only the opening of a door into another sphere. Christianity lays all the stress on the *direction*, the general course, of life; not on its passing earthly and mortal changes. In the manly, devout, true life, is contained the great and sure promise of immortality. *That* being right, all the rest is safe. Let us be only anxious for ourselves, for our friends, and for all; that we follow Christ: God will take care of all the rest. Only here let us not presume too far, never beyond the warrant of our own fidelity. There is no meeting of the Saviour, no moral possibility of being joined to him in the heavens, unless we walk in his steps on earth, and go in the same direction that he went before us. It is after we have spent our own powers in some divine use, and faint and sink down, that God comes and bears us up. He is the Providence in our weakness, not in our carelessness. He takes all the responsibility of our welfare only when that trust becomes greater than our strength; and, after we have borne it up to the full measure of our ability, then God meets us, and leads us in a way that we know not. So the life that follows Christ here will be joined to Christ hereafter.

Therefore in our world let us spend all our anxieties on the spiritual direction of life, and fear no more the hour or the change of its earthly close. Ye who follow Christ in the regeneration shall stand at his right hand when he shall sit on the throne of his glory above.

DEXTER CLAPP.

EXTRACTS FROM FOREIGN PERIODICALS.

AN ENGLISH WORTHY.

THE following biographical notice has recently appeared in England, from the pen of the Rev. Russell Lant Carpenter. It illustrates, incidentally, the social impediments which are now likely to be abolished ; but which have hitherto opposed students, who have been conscientiously unable to sign the Thirty-nine Articles, and thereby to qualify themselves for the privileges and honors of the chief universities.

“On the 3d of March, Thomas Foster Barham suddenly and peacefully entered into rest, aged seventy-four years. He had studied at Cambridge, with the intention of taking orders ; but doubts as to some of the doctrines of the Church induced him to prepare for the medical profession. He took the degree of M. B. ; but — it is believed from increased scruples as to subscribing the articles — did not proceed to that of M. D. He became, however, a licentiate of the Royal College of Physicians.

“Soon after leaving the University, he settled at Exeter, and published a ‘Help to Scriptural Worship’ in 1821. In 1834, he aided the Rev. H. Acton to compile a liturgy containing eight forms of prayer, the fourth edition of which was printed in 1846, in which year he published a valuable collection of prayers for domestic worship. His religious opinions were those that have been called Evangelical Unitarianism. In his first work, ‘Unitarian Doctrine,’ he maintained the supremacy of one God the Father, and held to Christ as the mediator between God and man. He was, however, an earnest foe to sectarianism, and strove for Christian union without dogmatism. This induced him to take a warm interest in the ‘Free Christian Union,’ lately established, whilst he contended for its distinctively *Christian* character. His desire for unity did not abate his zeal for truth ; and, in 1867, he published a new edition of his ‘One God, the Father.’

“An acquaintance says, ‘I have heard him converse with fine scholars, in ancient and modern Greek, for hours together.’ He

published a Greek Grammar, in which he greatly simplified the declension of the nouns, and the tenses of the verbs, and got rid of all superfluous technicalities. He also published a little work entitled, 'Greek Roots on English Rhymes,' in which he strives to render the Greek primitives familiar, even to children, by amusing couplets, easily remembered. He wished to naturalize Greek among us, and make it as easy as Latin and French. His 'English Translation of Hephaestion on Greek Metres' was highly creditable to his classical scholarship.

"No one who had the privilege of Dr. Barham's acquaintance could fail to be impressed with his high culture, great intellectual power, and polished urbanity ; but he would also be struck with his disregard of conventionalisms which his reason disapproved.

"The courage which he displayed in seceding from the Church was manifested in matters of less importance. His speculations were not confined to doctrines : he protested against the abuses of our civilization. In 1858, he published his largest and most important work, 'Philadelphia, or the Claims of Humanity : a Plea for Social and Religious Reform.' (Small 8vo, pp. 456.) In the chapter 'on the existing distinctions of social ranks,' he refers to the condition of domestic servants, and quotes the dying charge of Sergeant Talfourd, on the evil of the alienation from those who are inmates of our dwellings. In the next chapter, 'on a brotherly distribution of the work of life,' he refers, in sarcastic terms, to the indolence and uselessness of too many of our English ladies.

"As he was not one to entertain a strong conviction without attempting to put it in practice, he resolved to try an experiment. 'I bought a few acres near a country town, and built on them a cottage of modest dimensions, and suited to my purpose. The servants were all dismissed : we took possession of our new abode, and had it all to ourselves, as we also had, saving some little assistance for a few hours in the morning from the hind's wife, all the household work. The kitchen, with its cheery perennial fireside and pleasant homely operations, became our common resort and general eating-room. We had a parlor, too, for a sitting and guest room ; but it was that kitchen hearth, that sacred recess, that inviolable adyton of Hestia (Vesta), that was the delight of the house. Not to be tedious, I will only add that from this time I understood domestic happiness as I had never done before.' We honor the family that could make the great sacrifices involved in this change so cheerfully, that his happiness was promoted by it.

"He left his residence in the neighborhood of Exeter, for which city he was a magistrate, and where he held a high social position, for the seclusion of Newton Abbott, a village between Teignmouth and Torquay. Here he resided for the rest of his life. He became a Guardian of the Poor, and spent much of his income as a judicious almoner for the public good. He opened a room for public worship, at which he conducted the service for many years.

"At the meeting of the Western Unitarian Society last August, at George's Chapel, Exeter, when Dr. Bellows preached, Dr. Barham was present, and took part in the proceedings. He was cordially welcomed, both by his old friends and by those who had often heard of his great abilities and unusual excellence.

"Of late he had been heard to express the fear so natural to those who love to work for others, that he might outlive his usefulness. He was, however, spared this trial. He had officiated as usual on the previous Sunday; and when those whom he loved were sitting near him, without any premonitory symptoms, he was suddenly and tranquilly removed. 'May I die the death of the righteous, and may my last end be like his!' May our Church abound more and more in men of learning and ability who devote their powers to the service of God; men of integrity, truthfulness, and courage, who are not afraid of the world, nor ashamed of Christ; men of benevolence and piety, whose zeal is tempered by love, and whose love to God and man inspire their zeal!"

There has just been published "The Prospect of Eternity," a sermon by the late Dr. Barham, which he was preparing for the following Sunday-morning service at the Free Christian Church, Newton Abbott, an hour before his death, on Wednesday, March 3, 1869.

"Last words have a deep, tender, and solemn interest. What might else have seemed common-place changes its character when linked to that event which to each comes once, and once only; whilst the counsel of the wise and good is most heeded when they are on the confines of that world to which they point the way. Dr. Barham's great abilities and Christian excellence have long earned respectful consideration. For half a century he had borne witness to the truth. He relinquished the prospect of the ministry in the Established Church, for which he was originally designed, from fidelity to conscience; and few men have, during a long life, more earnestly and consistently carried out their convictions of right. At a period of life when men commonly find labor but sorrow, he entered on new

duties, and conducted divine service in the Philadelphia Hall, which he had built at Newton Abbott. There he preached the Sunday before his death,—there he had purposed preaching on the next Lord's day. Although there was nothing in Dr. Braham's manner which denoted to his family that he was expecting the great change, his last thoughts were directed to the world he was about to enter. He anticipated the subject which the approaching anniversary of Easter would naturally have then suggested. Without any superstitious feeling, we cannot forego the impression that he wrote as one on whom the day was dawning,—who in spirit, as well as in the sudden flight of time, was approaching heaven. Yet (or, rather, therefore) there is no perturbation of feeling or disorder of spirit while 'on the theme immortal dwelling.'

"Taking for his text 1 Thessalonians, v. 9, 10, he first alludes to 'the trains of thought which in all ages have led men of reflecting and pious minds to cherish the hope of a life to come ;' and then follows this striking passage :—

" 'Let us then, for a few moments, imagine ourselves past that dark gulf of unconsciousness, and emerging from that silent flood of oblivion which forms the invisible bound, severing the present stage of our existence from that which lies beyond. Our moldering clay has been left behind, and is slowly returning—earth to earth. How long we have parted, we know not ; for our unconscious sleep took no note of time. But these scenes, these impressions, to which we now awake, are all new. Former things seem entirely passed away ; we are new beings in a new world. Yet we have some sense of our former selves—some reviving memory of our past existence, which seems to float strangely around us, like a dream of the night mingling with the light of day. It seems good to be, yet awful to be thus ; so changed, and yet the same. Where are we, and what are we ? There is an overshadowing brightness around us ; and sounds, as of music and voices, but not like those of earth, seem near. We are conscious of an awful presence ; we tremble and adore. But, ah ! let us now call home our too aspiring thoughts. Let us not presumptuously attempt to lift that veil, lest our eyes should be blasted by excess of light. In that ethereal sphere the wings of our mortal fancy droop, and we sink again to earth. Here then let us dwell a while in trustful humility, watching while the night still lingers, till the day shall dawn, and the day-star shall arise on our souls.'

"He speculates on the probable nature of our being in the

future state, and lays stress on St. Paul's expression, 'bodies spiritual :'—

"They neither are, nor could be, objects of our present senses. But if they should have senses of their own, of which senses they are objects — even as our present bodies are objects of our present senses ? What, if to these senses of their own these spiritual bodies should present a definite person — a distinct shape, and features and organs proper to that sphere ? What if those persons should wear a lustre and a beauty beside which all earthly charms would fade ! What if those forms, though quite unlike our own, should display such exquisite proportions as no sculptor ever conceived, and be capable of such motions as no wing of bird, or even the beams of light, could rival ! My brethren, do these things seem strange or impossible ? Reflect, then, a moment on that which we know. The earthworm feels and tastes, but it does not see nor hear. Two senses, then, which we and the other higher animals enjoy, are to that lowly reptile utterly unknown. To the whole world of sensations and perceptions, derived from these two senses, the worm is a total stranger. Is it, then, difficult to suppose that celestials beings may be to us as we are to the worm ?"

"There is a touching yet awful beauty in the conclusion of his discourse, confirmed as it was by what immediately happened. He had finished his appointed work, — he had prepared, as he thought, for the coming day of rest : in reality he had been preparing for the eternal day, — the rest that remaineth for the people of God. He was sitting at his mid-day meal, with those whom he loved around him ; when, suddenly and peacefully, the departing soul passed away — 'viewlessly and silently.' 'May we die the death of the righteous, and may our last end be like his.' For us, his last words are these :—

"Remember the workman must not lay aside his tools till his day's work be done ; the soldier must not unbuckle his armor till the fight be over ; the mariner must not desert his helm till the haven be gained. So we must not cease to be watchful at our post, and faithful in every duty, till the summons of the Master shall give us our discharge. A few more days of watching, and praying, and perhaps of suffering, and the hour of rest will come, — only endure to the end. 'Be thou faithful unto death, and I will give thee the crown of life.' 'He that shall come, *will* come, and will not tarry.' That cannot, then, be long. Perhaps it is nigh ; even at the doors ! While we are discoursing on these things, and musing on them here,

in our dark and lowly abode, the saints above are tasting their reality in the fields of light. The praises and harmonies, the love, the joy, the active services and enterprises of that blissful sphere, are all going forward! There they live indeed—a life not of earth, and of which the dwellers on the earth have no conception. Our eyes have not seen it, nor our ears heard it. Happily from their radiant height they behold us, struggling, as we are, with sins and sorrows, and faint with fears, lest we should never attain that goal. Happily, so seeing us, they drop over us a tear of heavenly pity, remembering what once they also were. Do they not, then, wait for us, and prepare to meet us? Will they not welcome us to their happy seats, and receive us into their everlasting habitations? My friends, let us take courage and be comforted. Let us believe that it shall be, even so as God hath said: 'I heard a voice say, Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors, and their works do follow them.' Amen."

"THE MEMORY OF THE JUST IS BLESSED."

IN England, a few years ago, a statue in honor of the late John Fielden, was erected by public subscription, as we believe in the town of Oldham, of which place, he was a representative in Parliament, during many years. On April the seventh of this year, a church was dedicated at Todmorden in Yorkshire, which was erected at the cost of three individuals, and at an expense estimated by the "Manchester Guardian," of a sum between £25,000 and £30,000, or from one hundred and twenty-five to one hundred and fifty thousand dollars. The following account is from the "Unitarian Herald" of Manchester.

"On Wednesday afternoon last, this beautiful church, the completion of which has been looked forward to with great interest throughout Lancashire and the West Riding, was publicly dedicated to the worship of God. This church has been built by Messrs. Samuel Fielden, John Fielden, and Joshua Fielden, M. P., the three sons of the late John Fielden, Esq., formerly M. P., for Oldham, revered throughout the factory districts as the leading promoter of the Ten Hours' Bill. To the interest and co-operation of the late John Fielden was due the founding of a Unitarian congregation in Todmorden, about 1824, and the present church is intended as a memorial of him. And a noble memorial it is. Standing on a prominent point of the hillside, overlooking the villages which meet at Todmorden, its beautiful spire forms a conspicuous object in the

landscape. There is no ecclesiastical building within many miles, at all approaching it either in beauty or completeness."

In a speech on the occasion of the dedication, Mr. Joshua Fielden, M. P., said,—

"Well, we took into consideration what we should build. I have myself always been a great admirer of the beautiful old churches that abound in our land. I think that to walk into Westminster Abbey, or into St. Paul's Cathedral, throws a flood of reverence over one on entering them ; and I came to the conclusion that that which does so in London must have a similar effect here on country folks. My brothers entertained the same feeling ; and we decided that the building should not follow the fashion of our forefathers, adopted by them from the purest motives — (hear, hear) — but, as I think, mistaken ones. We came to the conclusion that there was nothing inconsistent with a pure faith, the purest faith that can be held — the most God-like faith that man can hold — in having a building which would strike the senses by its beauty. And so we settled on our plan : and, though the building has grown in its details, I think none of us regret it ; for we have always believed that when we enter into a work, we should do it well — (hear, hear) ; and if there is any work we enter upon which should be done well, so as to leave its mark upon the sands of time, it is a building erected for the worship of Almighty God."

It is written, "Rejoice with them that do rejoice ;" and with the persons chiefly concerned with the preceding narrative it is good to sympathize. And what they have done is a deed, which, for filial sentiment and social reasons, may well be told of, and be read, and be marked "as a memorial." For the grateful recollection of a good man departed is like a thankoffering of incense before God, who indeed is the "Father of Lights," alike on earth and in heaven.

W. M.

"WEALTH is *not* among the number of good things ; extravagance *is* among the number of evils, sober-mindedness, of good things. Now sober-mindedness invites us to frugality, and the acquisition of real advantages ; but wealth to extravagance, and it drags us away from sober-mindedness. It is a hard matter, therefore, being rich, to be sober-minded, or being sober-minded, to be rich."

"IF you wish to be good, first believe that you are bad."

SPIRIT OF THE RELIGIOUS PRESS.

"THE INDEPENDENT" devotes a leader to "The Battle of Ideas in Boston," and sets forth the strength of religious Radicalism in our city. Unitarianism, so the writer tells us, has not proved equal to meet this aggressive element.

"This is the exhibit of Radicalism to-day in Boston, as compared with the solitary labors of Theodore Parker twenty years ago. It is also to be remembered, that, in the domain of intellect and scholarship, the conservative influences of Boston have hardly held their own. It will scarcely be claimed by any one that the Unitarian clergy have kept up their traditions of culture. They no longer lead the literature of the country, nor even of New England, as they once claimed to do. They have become more evangelical, more hard-working, more practically efficient, but far less cultured. They have become assimilated to the Methodists or to the Universalists, whom they were formerly wont to satirize. The most prominent among their younger men, Mr. Hepworth, is called the 'Spurgeon of his denomination ;' but Spurgeonism does not commonly stand for culture. Even their more scholarly men, as Clarke and Hale, are not now students so much as workers ; all which, of course, is to their praise. Their leading periodical is confessedly breaking down ; killed in the house of its friends at the last convention. The Unitarian body, as such, is ceasing to have any very prominent influence on the thought or literature of the country ; while its practical activity was perhaps never greater.

"And what is true of Unitarianism is true in general of the more conservative influences of Boston society. Intellect can only be met by intellect, scholarship by scholarship. Twenty years ago, there was a circle of conservative society in Boston, of which Mr. Ticknor's house was the centre, where the tone of culture and conversation equalled or sur-

passed anything which Radicalism could offer. It is not so now. Whether it be from the inroads of mere wealth, or from whatever cause, it is sadly owned by intelligent conservatives in Boston, that there is no coterie so cultivated and so brilliant as that of which Mr. and Mrs. Sargent's parlors are the centre. They give to young people — what intelligent young people always seek — an atmosphere where thought and learning outweigh money. There is no necessity that such an atmosphere should be coupled with religious Radicalism. It only happens to be so in Boston just now."

— EVEN THE RADICALS WOULD WELCOME DR. STORRS.

"Perhaps even the Radicals themselves do not regard this altogether as an advantage. They are acute enough to see the need of action and re-action ; and many of them would have hailed the transfer of Dr. Storrs to Boston, to give a higher tone of thought and scholarship to the conservative intellect of that city. It would be one of the best things that could happen if some man (or, still better, some woman) of conservative opinions could create another intellectual circle as a counterpoise to what is sometimes stigmatized as the 'Sargent Coterie.' Thought needs always two *foci* for its healthy development. So long as it is only Radicals who are willing to give morning hours to genius and wit and learning, so long the cultivated youth of a city will gravitate to that side."

Upon all which we are moved to ask the following questions :—

1. Would it be worth while for clergymen, whose business it is to preach the gospel, to visit the sick and afflicted and poor, to bring in the kingdom, to devote any more of their morning hours to "genius and wit and learning" ? Has any denomination of Christians, whose ministry spent much time and strength in the interests of what is called culture, been greatly prospered ? Have not such ministers generally brought things to the pass where they are found in Boston ?
2. Does "The Independent" imagine, that, so far as the commerce of intellect is concerned, Dr. Storrs can add any-

thing to the treatment of Christianity, as a supernatural revelation, which has not in one way or another been presented to such men as Emerson, Frothingham, Weiss, Johnson, Higginson, Abbot? So far as the philosophy and the learning of the subject are of value as aids to faith, these men and the like are not to be astonished by anything Dr. Storrs, accomplished scholar as he is, would have to impart. Have we not had Dr. Huntington, classmate and peer of Storrs? Has he made any impression upon Radicalism?

3. When the gospel burst upon the world, and compassed all lands, was it not found to be foolishness by men of culture? By men of culture, *as a class*, has it ever been heartily accepted? Nay, is there not in every one of us a believing side and a doubting side? Is there any religion of science, properly so called?

4. Is not the thing needed in Boston, as an offset to all that is destructive in Radicalism, not more "genius, wit, and learning," but more Christianity, so much in heart and life of the divine thing itself that the questions, "How did it get into the world?" "How does it stand related to older religions?" and the like, will cease to interest us so deeply? Christianity was and is a certain conscious filial relation of man to God, operating a life of love. Christ, the Power of God, brought this Life into the world in such transcendent measures, that the world could hardly be said to have had it at all before, though indeed the Word is a Light in all ages and amongst all nations. There are "Evidences of Christianity;" but, when it is left to them, there are always open questions. Christianity is its own evidence; and, when it is written upon the heart, the record cannot be effaced or much obscured. Christianity was established in the world without the help of a single philosopher of the highest repute. It came as a faith: it can be maintained only as a faith. We want something in our churches a great deal more than genius, wit, and learning."

5. Is it not too early to pronounce upon the signs of the religious times? Our pure Theists were all trained Christians. They inherited the Life. They are living it to-day. They believe, some of them very heartily, hopefully, and

sweetly, in the heavenly Father, in prayer, providence, immortality. They are children of Christian households, baptized into the gospel. They do not see that the faiths by which they live are bound up in the great Author and Finisher. They do not see that there is all the difference in the world between the morning twilight, in which they suppose themselves to be, and the evening twilight, in which they really are. Day follows the one, night the other. They will see it. Some of them are beginning to see it. They find that the question is not between Christianity and a religious Theism, but between Christianity and Positivism, whose consolations and helps are set forth on another page of this Spirit of the Press. They must find it out for themselves, save as those who have faith in Christ can help them by living their faith, which, according to this writer, they are doing, in their free way, as never before.

One word more. Says "The Independent," —

"Old Dr. Beecher, the Napoleon of polemics, used to predict that Boston could not remain in a condition of reputable, moderate Unitarianism; but would end in being Evangelical or Rationalistic."

Now can any one suppose for a moment that Boston will ever be evangelical in the sense which the elder Beecher attached to that word? Is there one of Dr. Beecher's children who is evangelical in that sense? There is a Christianity between the Confessions and Articles, that are professed by so-called Orthodox Churches, and our Boston Radicalism, which is held even now by many, both Orthodox and Radical, who know it not, and which shall in due time gather to itself alike the wise and the simple, though that many wise and mighty will even now be called it may be too much to hope.

— "THE LIBERAL CHRISTIAN." — One of the most respected and one of the most Unitarian of the Unitarian clergy, a man whose name is almost a synonym for Unitarianism, a man who has won the respect and loyalty and love of a whole generation of Unitarians and a whole city of Christians of

every name, calls our attention to the subjoined paragraph from "The Liberal Christian," characterizing it as "scurrilous." It is a strong adjective, stronger we think than the case demanded, and yet his selection of the word encourages us to believe that criticism of the opinions and methods of some "who seem to be pillars" of the Unitarian denomination is still permissible to *Liberal* Christians, and is not to be treated as the unpardonable sin.

"'The Monthly Religious Magazine' gets a puff from the proper quarter. 'The Advance' says, 'The Unitarians generally belong to the Mutual Admiration Society. Their professors are prodigies of learning, their thinkers are men of marvellous breadth, their lecturers are eloquent beyond all others, their city ministers have attainments which dwarf their rivals, and even their humblest country parsons monopolize the intelligence, culture, and liberality of the rural districts. Each member of the somewhat limited, if not select body, puffs all the others, and in due time is puffed himself in return. There is one exception, "The Monthly Religious Magazine," which has the modesty which usually accompanies ability, and which distresses its brethren by persistently telling them the most unwelcome truths.' So long as this magazine uses 'the modesty which usually accompanies ability' to thwart the purposes, hinder the movements, and divide the councils of Liberal Christians, it will have a steady breeze of commendation blown upon it from the same quarter."

— IN "The Radical," Mr. Frothingham gives the following account of what the Positivist feeds upon. The food does not seem to us especially rich. We should earnestly desire, were we ever reduced to it, to have saved some few crumbs at least from the Lord's table. Perhaps these are what the good people whom he describes are, after all, living upon.

"See what manna the Positivist finds in what we deem his wilderness. He is supposed to be living intellectually in a world of sand, swept by idle and blustering blasts of disbelief. To him there is no sacred grove, no solemn temple, no altar. The world has for him no conscious, besetting, nor

inspiring God: no Providence has an eye on his life. Beyond the grave all is blank for him: he dissolves with his organization. To him the problems of theology have neither use nor meaning: all that men call religion he daily smiles at as the dream, lovely or distempered, of a child tossing in its sleep. His universe is the play of organic forces, that weave their web about him, and weave him into their web. A cosmos more naked it would be hard to fancy; so little apparently for the imagination, so little for the sentiment, so little for the heart, so little for the craving, worshiping soul! Yet see: his hungry heart sits down to a feast that makes the ordinary board of Christendom look cheap. In the absence of a personal God, the total of humanity assumes that prerogative. In default of a Providence, the living race becomes a warm providence to him, besetting him behind and before, and laying its friendly hand upon him; a presence never to be escaped, a spirit never to be eluded. The hope of individual immortality deceasing, he looks and labors for an immortality of influence on his kind, coming to life over and over again in others. The reconciliation of human interests more than satisfies the old longing for atonement that tormented the generations of Christendom. Endeavor after worthy fellowship with noblest men and women abundantly feeds the passion of prayer. The world of human relationship supplies all that emotion, affection, charity, conscience, need; and, as he contemplates enthusiastically the beautiful order that science reveals to him, he becomes as devoutly rapt, as lovingly absorbed, as did ever a Saint Bernard or a Saint Francis. He gets more out of the ground than most get out of the skies: for he gets all that he wants; and, of all the men I know, none want more or more clamorously than he. He does not thank me for my pity or my consolation. He is consoled: he is at peace."

— UNION OF THE OLD AND NEW SCHOOL PRESBYTERIANS.
We presume, that, to most of the readers of this magazine, the New-School Presbyterians seem old enough, so old that the difference between them and anything older will hardly

be thought worth taking into the account: but, to the parties that were divided, the distinction was of the first importance; at least of sufficient importance to justify a separation into two churches. Now the breach is healed: the great body of Presbyterians is one again. It is a very cheering sign of the times, a token that a healthy Christian consciousness and a deep desire to do some real Christian work are getting the better of an exaggerated literalism and dogmatism. The things in which *Christians* agree are so pronounced and so significant that they can well afford to interpret and phrase their experience in very diverse ways. We extract portions from an interesting address by Rev. Dr. Adams before the Old-School Assembly on Wednesday, May 26. It is given in "The American Presbyterian."

"I suppose you will consider it as no affront if you are regarded as the special conservators of *orthodoxy*. Adopting the same confession of faith with yourselves in all honesty, we will not shrink from being considered as the special advocates and representatives of *liberty*. Circumstances have created these distinctions. You will not think it strange, while you hold steadfastly to your orthodoxy, that we should magnify and assert our liberty. We have found it necessary to emphasize the fact, that, within the bounds of our common system of doctrine, there is room for liberty. As there always have been, so there always will be, differences of opinion in unessential particulars among those who are agreed heartily in the great essentials of the same historic system. My excellent friend and brother, Rev. Dr. Musgrave, when addressing our Assembly, two days ago, as your delegate, said emphatically, in his admirable eloquence, that he rejoiced in the name of Calvinist; a name in which we rejoice also: but we have never supposed, that, in order to vindicate one's title to that honored appellation, every one of us should go through the world like the iron man Talus in the drama, with his flail crushing, on the right hand and on the left, all who differ from us in permitted shades of opinion. You and we together insist upon the free play of forces within the range of our common self-prescribed limitations. You are called *Old*

School ; we are called *New* School. When I say that all the novelty, all the innovation, in theology which we represent, consists in getting rid of *superstitions*, using the word according to its exact etymology, to denote those things imposed upon theology which are not of its substance, — human traditions and philosophies, which have attached themselves to what is divine, like barnacles to a ship, so getting back more and more to the old, simple, primal, granite, eternal facts of revelation, — perhaps it will appear not altogether impossible to reconcile the ideas of *New* and *Old* in true harmony and unity. Upon this point it is not necessary to multiply words on our part, especially as we recall the generous act of your last Assembly, in amply vindicating our orthodoxy by that deliverance, which, of your own accord, was entered upon your minutes, and for which we render you, in the name of all truth and fairness, our sincere thanks.

“Should this re-union be consummated, there are two things, Mr. Moderator, which, as it seems to me, will be of immense importance, and of which I would presume to speak a word, without appearing to drop into the strain of professional homiletics. The first relates to the mode in which, from this time onward, we are to treat one another. Nothing is so long-lived and inveterate as prejudice, — professional prejudice, party prejudice, sectional prejudice. While holding to freedom of speech, the utmost freedom of the press, can any candid man deny that the Church and the country are both suffering at this hour from the misrepresentations of a partisan press ? We have had enough of parvanimity : let us pledge ourselves now to a noble magnanimity. Let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if I write or speak one word which shall tend to re-kindle old prejudices, revive old issues, or excite distrust and suspicion, in this critical hour of healing. If any man is disposed to do this, to give heed to idle rumor, to propagate rumors and suspicions fitted to make divisions, just when the tissues are beginning to knit themselves together into a new confidence, we have inspired authority for the direction to *mark that man*. What a noble opportunity especially is theirs,

who, advanced in years, and having a vivid memory of former times,—veterans scarred in past conflicts, men whose honest convictions are always to be honored, may so take the lead, at this new era, in the conquest of personal prejudices and partialities as that they shall secure the love, gratitude, and honor of a new generation, and go to their rest at the close of life with the benedictions of a united Church! What the country needs now most of all, and the Church also, is the restoration of intelligent confidence between all its parts, North and South, East and West. Let the educated men of the country, especially our ministers and elders, cultivate more of intercourse and acquaintanceship, and they will bind this whole land into compactness, as the roots of the willows by the water-courses give firmness to the sod. If our union is to be based on confidence and honor, then honor must be whole-hearted. We cannot mix clay and iron and gold together.

"The second thing is the wisdom and the necessity of engaging immediately in larger enterprises of Christian evangelism. This is the true method of diverting thought from obsolete questions, and preventing new divisions because of minor and subordinate matters. "Doth the wild ass bray when he hath grass, or loweth the ox over his fodder?" The true way to arrest all senseless brayings and lowings is to fill heart and hands with grand and urgent work. We are much impressed on our side with the paramount necessity of evangelizing our cities and new territories, believing that Presbyterianism has peculiar advantages for this vast achievement. In our late national struggle, manifold were the diversities of opinion in regard to men and measures, but these were all compelled to follow the one grand purpose to preserve the national life and integrity. We read in the Apocalypse, of certain forms of life destined to annoy the Church, that 'their power is in their tails.' No matter how many tails a serpent may have, so long as he has but one head he will be able to glide through any thicket, every caudal extremity forced to obey one capital tractive power. It is the attempt to put these diversities in the foreground,—going, as it were, tails

foremost,— which insures either stoppage or dismemberment. Let us make sure of true unity by undertaking great things for the kingdom of our Lord."

— A GENUINE PHILANTHROPIST. A large committee has recently been formed in England to secure and present to the cities of London, Manchester, and Salford, three portraits of Thomas Wright, whose history and character are thus described in a London paper :—

“ Thomas Wright is a man, who, springing from the humblest ranks of the people, has devoted nearly the whole of a long life, now extended far beyond fourscore years, to the great and important cause of criminal reform ; and, although working under the most arduous and unpromising conditions, there is probably no man in the kingdom at this moment whose efforts in this wide field have been crowned with such signal success. His energies were first excited in this direction by the fact, that, when a young man, he was employed as a “striker” in a Manchester foundry, where it was discovered that one of his fellow-workmen was a discharged convict, and such representations were made to the principal respecting him, that, notwithstanding the fact that he had proved himself a skillful and faithful servant, he was summarily dismissed. The despairing look of the wretched man as he left the workshop, amid the scarce-suppressed sneers and jibes of the employes, so haunted Wright that he sought him out, learned from him the story of his crimes, and, feeling convinced of the sincerity of his repentance, procured him work by becoming bound for his honesty, and finally provided him with means to emigrate to Australia, where he became a respected and prosperous trader.

“ Feeling convinced that this case was but one of thousands, Thomas Wright determined to try what so humble a man as himself might do by systematic action to lessen this vast load of human misery, and to restore at least some few criminals into the paths of honesty and virtue. With the consent of the governor, he attended divine service in the jail at Manchester every Sunday, and thus becoming known to the pris-

oners, and being allowed to communicate with them, he rapidly gained the confidence of many among them. For many years he continued his efforts, and in hundreds of cases with undoubted success. Some of them he restored to and reconciled with their families and friends ; for others he procured work, on his own assurance as to the genuineness of their repentance ; for others, again, he raised the means to enable them to emigrate ; and in many of these last, when crime had been the evident result of evil associations, he would himself accompany his *protege* to Liverpool, and never leave him until he was safely embarked. At length the influence of good for the humble "striker" became so strikingly manifest, that the governor alluded to him in terms of the greatest eulogy ; then the local press took up the theme, it spread to London, and suddenly the retiring and unobtrusive workman found himself famous. By this time he was between fifty and sixty years of age, and it was felt on all hands that he should be relieved from the further necessity of manual labor. A subscription list was started, which the Queen headed with £100, and a sufficient sum was raised to purchase a liberal annuity.

" This was thirty years ago : but ever since Thomas Wright has continued his philanthropic efforts in every jail in the kingdom, and with astonishingly successful results,—no small part of his influence with the convicts no doubt arising from the fact, that, unlike the chaplain, he is not looked upon as a paid official ; and, indeed, so strongly does he feel this himself that, when he some years ago was offered a situation by the government of the day as a visiting inspector of jails, with a salary of £800 a year, he refused it on the very ground, that, if he once became a government servant, instead of "the prisoner's friend," all his power of serving them would be at an end.

" In addition to the great exertions he has made on behalf of the criminal classes, Thomas Wright has devoted himself zealously to the cause of ragged schools, and to this day teaches regularly in the large one which owes its existence almost entirely to his own efforts. He also preaches con-

stantly in the chapels of the Wesleyan body, to which he belongs, and with a simple, pathetic eloquence, more calculated to impress the class to which his hearers belong than the grandest bursts of a more pretentious orator."

— We select from "The Advance" the following suggestions upon "Organized Religious Work for Women":—

"All work begins in isolated individual effort; each person doing that which comes to his hand, or which is necessitated by his wants. But social progress invariably leads to united effort. This is first occasional, and then systematic. Civilization depends upon organization, which is the condition of large results and permanent effort. We cannot make the religious efforts of women an exception to this rule. Some things can be accomplished by individual women laboring solitarily according to their own impulses and wisdom; but not many things or great things. Female power must be aggregated and disciplined, educated and directed. This is where the Church of Rome has long had the advantage over purer churches. The same error—for such we count it, though it has much Puritan example in its favor in matters of worship, work, and amusement—which has so often induced Christians, in an over-caution, to abandon utterly what has been corrupted in use, and thus to forego valuable instrumentalities for which no equivalent substitutes could be found, has operated to blind them against the necessity of organic arrangements for the religious and charitable work of women. We have so revolted against nunneries, with their perpetual and enforced vows of virginity, their degrading discipline, and their at least occasional corruption, that we have been suspicious of every sisterhood for beneficent action. But we are becoming wiser, and learning from observation and experience. If the enemy is armed with needle-guns,—and does not that very name suggest woman's organized, repeating power?—it will not answer for us to rely simply on old-fashioned muskets; and, if the enemy maintains a well-disciplined army of regulars, we shall not make head against him with an undisciplined mob of volunteers.

"What is needed is, such degree and form of organization as shall most fully develop and most effectively apply the hitherto unused power of the female membership of the churches. The mass will of course find the natural and the noblest sphere of womanly work in the conjugal and maternal relations. But there are, and there always will be, thousands of Christian women who will never become wives and mothers. There are widows, also, without children, or whose children are grown up, who long to be useful in a more enlarged sphere than seems now to open. There are often ladies of property, single or widowed, whose affections and disappointments have been so many and bitter, as to make ordinary life distasteful, and an employment of perpetual charity a welcome relief. All these would gladly devote their lives to distinctively religious work could they be assured of as permanent employment and support as are provided for Roman-Catholic women similarly disposed. What can we do in this direction? Various things, as it appears to us.

"We can push with energy the several Boards recently formed for organizing women in the foreign missionary work. These indicate a great step in advance. The fundamental idea is not, as formerly, to associate ladies merely to raise money for the general missionary treasury, but to organize them in a specific work *for women by women*. The conception is morally magnificent. It says to the women of our churches, 'Here are the four hundred millions of your own sex in the degradation and ruin of false religions and of oppressive social customs based upon those religions. Take them on your prayers, on your counsels, on your charities. Organize for their salvation. Attempt it as women. Attempt it through women. Raise the funds necessary to support an army of female missionaries in heathen and Mohammedan lands. Have an auxiliary society or board for the purpose in every church. Make it as much an object of prayer and effort to supply the missionary women as the missionary money. As the work enlarges, let the scope and power of these boards at home be increased, and let the female missionaries abroad have the same responsibilities of consultation

and decision about their work as the male missionaries have about theirs.' Such is the outline: fill it up in practice, and the millennium is at our doors!

"We can also do infinitely more churchwise by proper organization. Why should our ecclesiasticism look manward so steadily and exclusively? Is not the membership two-thirds female? What then do churches mean, with six deacons and no deaconesses? And even then the deacons are often only ornamental appendages. What is needed is, that each church should have a board of deaconesses to systematize, guide, and superintend the religious and charitable labor of the female members,—to look after the poor and sick and afflicted of the sex in and out of the church, to secure female Sunday school teachers and tract distributors, to have a thorough visitation of families in the community, to train watchers and nurses, and to bring forward candidates for missionary labor. One of the number might be supported, as acting superintendent, by church funds, especially in the larger churches, while the others serve gratuitously as a co-operative and directing board. Such an arrangement would double the efficiency of any church in five years.

"And then, by united action of churches and of evangelical denominations, we must start charitable and religious sisterhoods, with commodious 'homes,' in which Christian females may be trained for pious work of all kinds, and may go forth as educators, nurses, tract visitors, city missionaries, and foreign missionaries. We do wrong to delay such an enterprise in this city, with the instructive example before us of what the Romish Sisterhoods of Charity and Mercy accomplish, and with the success of the 'Prussian Deaconesses' institutions to show the compatibility of the idea with evangelical principles. It could easily be accomplished by a union of the denominations in Chicago, or by any one of them singly; and we believe that the pressure of necessity, the leadings of Providence, and the inspiration of the Holy Spirit, will induce some clear-visioned and devoted women to make the experiment. We expect yet to see a large and substantial building over whose portal shall be inscribed, 'HOME OF THE CHRISTIAN SISTERS.'"

RANDOM READINGS.

A GOOD HYMN

Is a more valuable contribution to Christian literature than vast tomes of theology ; for it will sing to the ages after the tomes are moldering on the shelves. We find one in "Zion's Herald" of May 13, which seems to us worthy to live. It is credited to Mary G. Brainard, and is beautifully Johannean.

PENITENTIAL HYMN.

As Mary knelt, and dropped her tears,
So, gracious Lord, would we ;
And pour the ointment of our hearts,
Our choicest love, on Thee.

Oh the sweet joys of penitence !
We trust Thee, and adore :
We wonder at Thy gracious word, —
"Arise, and sin no more."

Thou dost forget our sinful past,
Thou takest off the stain :
Bathed in the ocean of Thy love,
Our souls are pure again.

We come with sad, confessing lips,
For Thy forgiving touch ;
And Thou dost thrill us with the words,
That we have loved Thee much.

We raise our tearful eyes to Thee,
And meet Thy smile divine :
Where shall we look, O pitying Christ,
For tenderness like thine ?

We hide our souls in Thee, O Lord,
In Thee we seek our rest :
Oh ! raise us from Thy sacred feet,
To lean upon Thy breast.

THE BATTLE OF IDEAS.

UNDER this head, "The Independent," as a chronicler of the times, as will be seen under "Spirit of the Press," gives a view of the Radicalism which is revolutionizing, as it thinks, the Unitarian body. It is as correct a view as a candid outsider could be expected to take ; and yet in some things is very wide of the truth, as it represents things only as they appear on the surface. It will be new to most people here that culture and scholarship have been on the wane among Unitarians ; that James Freeman Clarke is not a student, and a very thorough one, as well as a worker ; and that "The Christian Examiner" was "killed" at the New-York Convention. The Convention did not kill "The Examiner" any more than they caused the last eclipse of Jupiter's satellites. It was not killed by anybody but itself.

MISCONSTRUCTION OF MR. SUMNER'S SPEECH.

THAT English Tories should not like Mr. Sumner's speech on the Alabama claims, is a matter of course. That such men as Peter Bayne and Goldwin Smith, and indeed Englishmen generally, should so totally misapprehend it, is very strange. They suppose that Mr. Sumner would demand of England compensation for all the losses which her policy caused, even to the expenses of two years of our civil war, since it was prolonged to that extent through the unfriendly conduct of the English Government. Mr. Sumner would make no such demand. He means to show, and does show, and hold up to the gaze of the world, the length and breadth of the evil which England wrought against us, in order that she might have the magnanimity to make some acknowledgment of her wrong, — not as a wrong to individuals in the loss of property, but a wrong to the nation. That done, he would have our own nation magnanimous, and make the amount of pecuniary compensation quite a secondary matter. Then the settlement would be hearty and final, leaving no ugly precedent to be turned against England if trouble should come upon her, and leaving no grudge to rankle in the hearts of these two great peoples, who can do infinite good to each other. This is plainly the spirit of Mr. Sumner's speech, to which not only the American Senate, but the American people, have responded generally a hearty amen. But Englishmen well informed on other subjects make fools of themselves when they treat of American politics.

THE RAVEN.

THE following story of the raven we find in the "Olive-Leaf," a little sheet published at Waltham by the New Church. It is unlike Poe's Raven, "that perched upon the bust of Pallas;" and like the Raven of old, that fed the prophet.

In a certain village there lived a good man by the name of Dorby, who, without fault, had fallen into poverty and want. It was evening, and the next day he was to be turned out with all his family, when, as they sat in their sorrow, the church-bell pealed for evening prayer, and Dorby kneeled down in the midst, and they sang:—

Commit thou all thy griefs
And ways into his His hands ;

And when they came to the last verse,—

When thou would'st all our need supply,
Who, who, shall stay thy hand ?

there came a knock at the window. It was an old friend, a raven, who had been tamed and set at liberty. Dorby opened the window: the raven hopped in, and in his bill there was a ring set with precious stones. It was the means of saving the family, and now over the house-door there is an iron tablet whereon is carved a raven with a ring in his beak, and underneath the verse:—

Thou everywhere hast sway,
And all things serve thy might.
Thy every act pure blessing is ;
Thy path, unsullied light.

THE TWO SAINTS.

IN the same paper, among other choice bits, we find the following, which, brief as it is, has matter for a hundred sermons.

Rabia, sick upon his bed,
By two saints was visited.

Melek said, " Whose prayer is pure,
Will God's chastisement endure."

Hassam uttered from the deeper sense
Of his own experince,

" He who loves his Master's choice
Will in chastisement rejoice."

Rabia saw a selfish will
 Lingering in their precepts still,
 And replied, " O men of grace,
 He who sees his Master's face
 Will not in his prayer recall
 That he is chastised at all."

The following lines were read at the burial service of one who died after the prolonged sickness and suffering of thirteen years, borne with unmurmuring patience and trust.

"Acquaint thyself with Him, and be at peace." — JOB.

PEACE, troubled heart ! let not thy plaint
 Be heard. Thyself with Him acquaint ;
 So His all-sheltering wing shall be
 Thy swift security.

Spirit, be calm ! for He is kind,
 Though thou for very pain art blind :
 His Sabbath only is thy rest ;
 Then lean upon His breast.

Be strong, my soul, in all His ways :
 Thy constant Benefactor praise ;
 And be thy thought and worship given
 To Him whose will is heaven.

Be thou, my life, brave to the end,
 For God is thine unchanging friend.
 Thee daily with Himself He feeds :
 Peace follows where He leads.

S. D. ROBBINS.

" HAD you been born in Persia, you would not have been eager to live in Greece, but to stay where you were, and be happy ; and, being born in poverty, why are you eager to be rich, and not rather to abide in poverty, and so be happy ? "

LITERARY NOTICES.

A New Translation of the Four Gospels. REV. NATHANIEL S. FOLSOM has given to the public a new translation of the four Gospels, from the Greek text of Tischendorf, Tregelles, Meyer, Alford, and others, and with critical and expository notes. It has marks of the ripest scholarship, and is the result of long and careful study, and aims to put the English reader in more complete possession of the more delicate shades of the meaning of the Greek original than the received version does. The interpretations are usually coincident with those of Unitarian expositors, and are as free from sectarian bias, probably, as could possibly be. Mr. Folsom says in his preface, "Unless I am utterly self-deceived, it has been my chief aim, both in the translation and in the notes, to promote the common Christianity;" to help form, not a narrower and more shallow, but deeper and broader, Christian conciseness, in which believers shall become more vitally one; and, as the best means of doing this, to bring Him who is the great teacher and exemplar of Christianity, its central divine form and visible head, more distinctly into view, that we may "see him as he is."

The version will be a valuable addition to the library of any student of the New Testament. We find some of our favorite texts considerably disturbed, but the disturbance is a fresh incitement to examine them again, and grasp their meaning anew.

The Question Settled: a careful comparison of Biblical and Modern Spiritualism. By REV. MOSES HULL. Boston: William White & Co.

There are two kinds of Spiritualism, one reverent and Christian, confirming the revelation of the Bible; the other, irreverent and self-assuming, and assaulting the authority of Christianity. This book is of the latter class, and settles no question, that we can see, but the flippant assumptions of the writer.

The Gates Wide Open, by GEORGE WOOD, was written and published ten years since, under the title, "Future Life, or Scenes in another World," and is now republished with a title suggested by Miss Phelps's popular and beautiful volume. But in style, conception, and matter, it is vastly inferior; too purely imaginative, too

ambitious in its rhetoric and baseless in its fancies, to meet the demands of the heart on these heavenly themes. It is reverent in tone ; but on these subjects the soul craves realities, and not word-painting, however gorgeous and brilliant.

A Scripture Manual alphabetically arranged, designed to facilitate the finding of proof-texts, by CHARLES SIMMONS. M. W. Dodd, New York, publishes the second stereotype revision and the thirty-sixth edition of this work, proof that some readers of the Bible find it useful in their investigations. It has an introduction by Dr. Gardiner Spring, who says that "to ministers, Sabbath-school teachers, Sabbath schools, and families, the work is of great value." It is also highly recommended by Drs. Ide, Park, Barnes, Woods, Storrs, Pond, Nott, and many others. The work collects and arranges the proof-texts of Scripture on all important topics, so as to illustrate them, and afford easy reference, following the alphabetical order. It has 750 pp. large octavo.

Good Health is a new periodical published monthly in Boston, full of excellent things, of which we should have given a specimen had we not been crowded for want of room.

Patty Gray's Journey from Boston to Baltimore. By MRS. C. H. DALL. Boston : Lee & Shepard.

In this story for children, Mrs. Dall depicts scenes which she herself has seen in the South, and tells something about the schools for colored children in Baltimore. These schools are supported principally by contributions from the North, as the city government refuses an education to any but white children. Having forbidden the negro to learn, they have with great sagacity discovered that he is too ignorant to vote. Patty's adventures and trials are very pleasantly told ; and the book is printed in clear type, which gives it an attractive appearance.

LEYPOLDT & HOLT of New York have issued an Album for *Mental Photographs*, edited by ROBERT SAXTON. It is a handsome volume, containing a place for a photograph on each page, and a series of questions, answers to which are to be written by the persons whose mental photographs are desired, thus giving some idea of their tastes and opinions, as well as their physical appearance.

The Villa on the Rhine. By BERTHOLD AUERBACH. With a portrait of the author, and a biographical sketch by BAYARD TAYLOR. New York : Leypoldt & Holt.

Since the publication of *On the Heights*, Auerbach's name has become widely known in America, and we presume his established reputation as a writer of fiction will insure this work a large sale. It is of a very different character from the sensational novels, so many of which have been lately written. In fact, we think it tends rather too much in the opposite direction, for the story seems to move along rather slowly through the two volumes. Still, the admirers of the author's former works will like to read this later one, and will find in it many of the good qualities of the others.

A different translation of the above, by CHARLES C. SHACKFORD, has been published in pamphlet form by Roberts Brothers, Boston.

Doubtless everybody has by this time finished one reading of the first volume of *The Ring and the Book*, by ROBERT BROWNING, and is ready for the second, which is published by Fields, Osgood & Co. We believe it is generally acknowledged that no finer English poetry than Browning's has been written for many a year. One needs to study and become familiar with it to understand it fully and see all its beautiful shades of thought, for the meaning is often closely hidden beneath the words; but those who once become acquainted with his poetry do not forget it. It is full of earnest love for Italy, sympathy with the poor and oppressed, and contempt for old prejudices and social fictions. We assure all, that the new poems will richly repay the time and study which may be given to them.

Evening by Evening, or Readings at Eventide for the Family or the Closet. By C. H. SPURGEON. New York: Sheldon & Co.

A text of Scripture for every evening in the year, and a few words of comment and exhortation, make up this book. It does not seem to be written for any one sect or theology; but appeals directly and fervently to all, of whatever form of belief.

Foreign Missions, Their Relations and Claims, by RUFUS ANDERSON, D. D. LL. D., published by Charles Scribner & Co., embodies the substance of lectures delivered in theological seminaries by Dr. Anderson when Secretary of the American Board. The first chapter, "An Opening World," describes the marvelous changes brought about in the order of providence by which nearly all the countries of the world are accessible to the religion of Christ. The other chapters describe what has actually been accomplished. The book opens an auspicious view of the prospect of the world, and of Christianity as the religion to become universal and bring all the

races into unity and fellowship at last. No more powerful argument could be made for the religion of the Bible than might be shaped by the bare statistics of Dr. Anderson's book, particularly from Chapter XII. on "The Success of Missions." S.

Nahant, and What is to be Seen There, is a neat little book in paper covers, with a map and illustrations, describing the scenery, the drives, the rocks, the shores, the sea prospects far and near, and all the curious things of this favorite summer residence. Those who go there will want it as a guide. Adams & Co.

Why Men do not Believe; or, The Principal Causes of Infidelity. By N. J. LAFORET. New York: The Catholic Publication Society, 126 Nassau Street. 1869.

A book which will speak helpfully to some mental and moral conditions; and yet as we read this and similar works which have been called forth by the skepticism of our times, we are forcibly reminded of what many of the physicians are saying about the *Vis medicatrix naturae* and the self-limitations of disease, and the little that can be hoped from direct medical treatment. This disease of unbelief must have its run. Those who believe must affirm their faiths: all else comes to very little, so far as mere thinking is concerned. After all is said that can be said on the positive side, the questions persist in remaining open.

Our New Way Round the World, published by Fields Osgood & Co., is full of entertainment and instruction, and well fitted to prepare the way for the coming of the men and women of China to be our plowmen and vinedressers, our cooks and chambermaids. The book is well lighted up with pictures. GEORGE ELIOT tells us with the help of the same publishers, in smoothly flowing lines, *How Lisa Loved the King*, and the story is not a long one.

Whether we accept his word or not, we shall most of us admit that Dr. Bushnell has said the most significant things that have yet been said about "Woman Suffrage." Not feeling ourselves the slightest interest in the matter, we have been saying, "If the women wish to vote, let them stop talking about it and do it;" but the Doctor gives us pause by showing how hard it will be to get rid of the thing if once it is fastened upon us. Why will people make such a fuss about voting? Read Bushnell by all means, were it only for the style. It is published by SCRIBNER.



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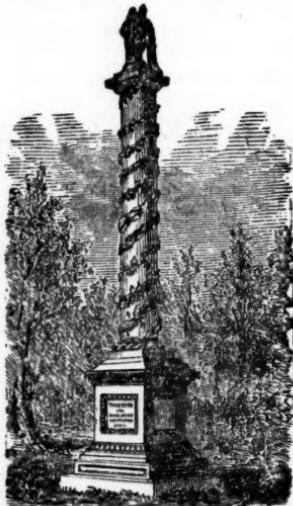
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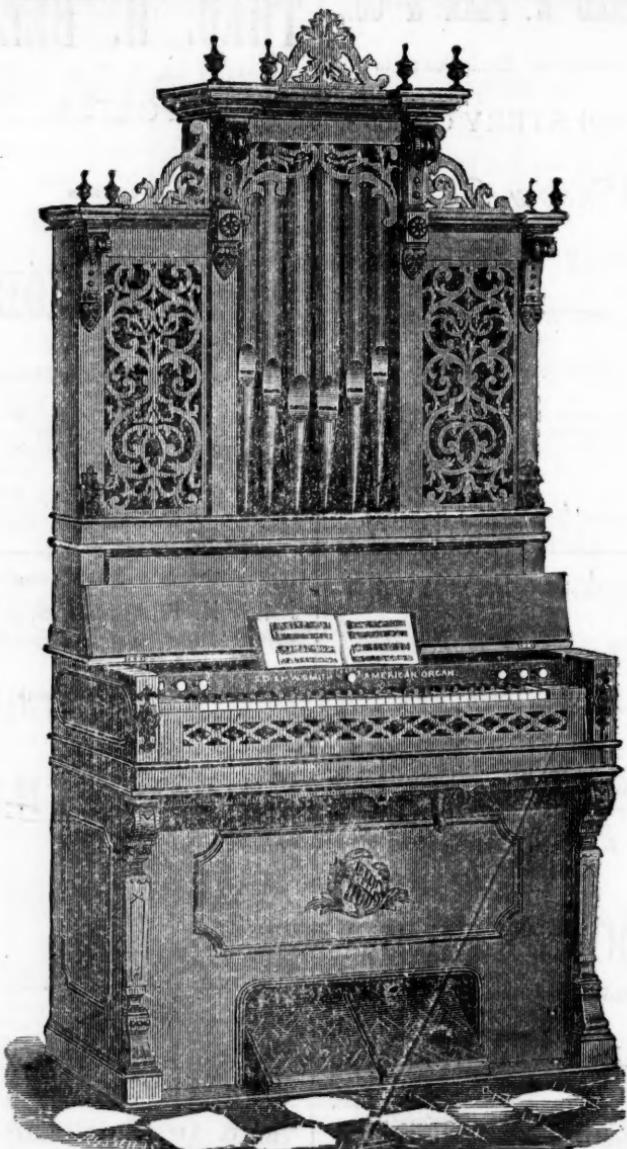
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